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## THE MONTHLY CONCERT.—No. 3.

### HOW EXTENSIVELY IS IT OBSERVED?

IN the hope of obtaining fuller information respecting the observance of the concert by churches of different denominations, in this and in other lands, this article, which would otherwise have appeared in the Herald for June, was deferred. Letters of inquiry on the subject were sent abroad some months since. To several of these no answer has yet been received, and not all the information which it would be pleasant to communicate is now possessed; but in several cases replies of much interest and value have come to hand.

### IN THE UNITED STATES.

It may be safely said, it is believed, that in the United States, the concert is more generally observed, and contributions in connection with it are also more generally taken, by the Congregational and Presbyterian churches of New England and the Middle States, than by any other denominations, or in other sections of the country. By a very large proportion of these it is supposed to be observed, in New England almost universally, except in the case of very feeble churches. The churches of the same denominations in the Western States are so many of them new, feeble, and with scattered membership, that for the present, a larger proportion of the whole number allow this monthly season of united supplication to pass unobserved.

Individuals connected with other denominations of Christians, who, it was supposed, would be well informed upon the subject, have been conferred with. It is stated that among the Methodists, the concert is now quite generally observed in New England, and that much effort has been made of late to promote its observance, which is increasing over the whole country. It is also stated to be by them uniformly observed on the evening of the *first Sabbath* of the month, which is the communion Sabbath; so that attention is

directed to the work of missions—to prayer and effort for the world's salvation—in connection with the service which specially directs the thoughts to the sacrifice of Christ, and draws out towards him and his cause, the warmest sympathy of the Christian heart. Contributions, however, are not very much taken at their concerts.

Among the Baptists, though with their denomination, in England, the concert had its origin, its observance seems to be much less general, in the United States. By the churches in the cities and the larger towns, (i. e. by the larger and more compact churches,) it is observed, but by few others, it is said,—“probably not by a fourth part of the whole number of churches, even in New England.” Episcopalians, in this country, do not observe the concert, to any considerable extent, and the Secretary of their Board of Missions hears of no regular collections as then made. A very large proportion of all American missionaries abroad, doubtless observe the concert.

#### IN GREAT BRITAIN AND IRELAND.

The Secretary of the (English) Baptist Missionary Society writes:

“1. Since its origin, the monthly missionary prayer meeting has continued to be observed by the Baptist churches of this country, especially by those who contribute to the funds of the Baptist Missionary Society. I believe it is also observed by other denominations, certainly by all of evangelical sentiments.

“2. The meeting is held on the first Monday evening of every month. Where observed at all, this is, I think, universal; I know of no exception. There is perfect uniformity of practice in all denominations in this respect. At the meeting, missionary intelligence is generally communicated; sometimes an address is given when the meetings are held by various denominations unitedly.

“3. The practice as to collecting contributions varies very much. In the Baptist congregations, a few make a contribution after the service, but the majority do not. We depend on other agencies for the collection of funds.

“4. The practice of the English churches is also the practice of our mission churches. The same evening is observed by them all.

“I have great pleasure in answering the questions proposed. It is a source of great joy to us that so many Christian people, in all parts of the world, thus simultaneously, and with one accord, appear before the throne of grace. The fruits of missions bear evidence to the efficacy of their prayers.”

It was stated in the first of these articles, that in the beginning of this century, there were union monthly prayer meetings in London, several churches uniting in the same meeting, which circulated among the different chapels. To such *monthly union meetings* only, it would appear, by the following note from him, that the Secretary of the London Missionary Society erroneously supposes we now apply the term *monthly concert*, and not, also, as is the fact, to meetings held at the same time and for the same purpose, but generally by each church separately, at its own place of prayer. He writes:

“1. With few exceptions, the services which you term monthly concerts for prayer, but which are known amongst ourselves as united missionary prayer meetings, have ceased to exist in their original form. At first they were successful. At whatever place of worship the service was held, the members of the associated churches attended, and generally the congregation was large. But after a time,

this state of things ceased, and a comparatively small number of persons assembled—the bulk of whom were the stated worshipers in the place where the meeting was held. At length it became quite evident that a far larger number would meet for prayer if the united meeting ceased, and a separate missionary prayer meeting was held at each chapel. This has therefore become the common practice amongst us, though there are a few united meetings still in existence.

"2. The meetings, whether congregational or united, are almost invariably held on the first Monday in the month.

"3. As a rule, with indeed very few exceptions, no collections are made at these services; they are confined to devotional exercises, and the communication of missionary intelligence.

"4. So far as I am aware, the first Monday evening of each month is devoted, at our missionary stations, to prayer for the universal spread of the gospel."

Dr. Morgan, of Belfast, Ireland, states that the monthly missionary prayer meeting, which did prevail many years ago, is now much swallowed up by the ordinary prayer meetings of the churches, which have become much more frequent than formerly. He thinks, however, that there does prevail, still, the monthly missionary prayer meeting, at the foreign mission stations of the Irish Presbyterian Church.

#### IN CONTINENTAL EUROPE.

The Inspector of the Basel Missionary Society writes:

"1. It is not known to us how widely the hour of prayer for missions is observed in the various churches of Europe. As regards Germany, it is not the church that observes this custom; for the church throughout Germany is not as in North America; it is a state church. Within the church, the faithful have associated themselves in individual communities and circles, and by them the custom to devote the first Monday of the month to prayer for missions, is somewhat generally observed. Thus, for example, in the calendar of the Bible Society, which in 140,000 copies is widely spread through Northern and Middle Germany, notice of these Mondays is always given.

"In the circles of brethren composed by the mission churches of the Basel Society, the first Monday of the month has been fixed upon, ever since its earliest establishment, as the day for holding their meetings in behalf of the objects of the mission. Here in Basel, this custom has become firmly established.

"2. The monthly day of prayer is Monday.

"3. A collection is taken up at the meetings, for the missions. Meanwhile, since there exists no binding rule, local circumstances may occasion manifold changes.

"4. The stations of the Basel Society have their monthly meetings. Still, these are not bound by prescription to any particular time. Some stations hold their prayer meetings on the first Monday, some on the first Sunday of the month. They have full freedom of arrangement."

Dr. Fabri, of the Rhenish Missionary Society, informs us that, in addition to the "circles" for prayer, and perhaps, to some extent, instead of them, *public* meetings are now held. His language is as follows:

"When, thirty or forty years ago, in Germany, the interest in the missions began to awake in larger circles, it was the general custom that the missionary friends united in mutual prayer on the first Monday of every month. This was

done in accordance with the practice existing in England. This practice is, undoubtedly, continued in many places up to the present time, though chiefly in private circles only. The more general custom, since many successive years, is to have public missionary prayer meetings in the churches on the first Sunday of every month. Besides the usual prayers for the missions, missionary intelligence is communicated to the attendants, and money for supporting the missions is collected at the doors of the churches. This is found to be the case in all the established churches in Germany, and is observed in every parish where the minister and the parishioners are given to this holy cause. On the stations of our Rhenish Missionary Society, the missions are remembered in the same manner, on every first Sunday of the month. To my knowledge, the same thing takes place on the stations of the Basel, Berlin, Leipsic and Hermansburg Missions, as well as on those of the United Brethren."

#### CONCLUDING REMARKS.

These communications, while they show that there is in other lands, as in the United States, a want of uniformity, yet present facts of a very cheering character. It is now seventy-eight years since the Baptist Association at Nottingham recommended the setting apart of the first Monday evening of every month, "for prayer for the extension of the gospel." Since that time, to what wide extent has the custom spread among Christians, of gathering monthly, upon this evening, or, as more convenient, on the evening of the Sabbath, for united supplication for this object! How many ten thousands of such monthly meetings have been held! And how much has been accomplished in the work of spreading abroad the truth! Almost the whole foreign missionary enterprise of the Protestant Christian world has had its origin and its growth within these less than eighty years. Even the Baptist Missionary Society of England was not formed until eight years after this recommendation of special prayer, monthly. And who shall say how much the prayer—the *concerted* prayer, by many churches and in many lands—has had to do with the origin and the success of missions? Thousands of lives, millions of treasure, have been consecrated to this work; and thousands of churches, hundreds of thousands of converts, have been gathered out of the darkness of paganism, to the praise of God's rich grace. And now, after almost fourscore years have passed, as one of the fruits of that recommendation by the Association at Nottingham,—to whom be all due honor,—we have, and for ages to come may we still have, "month after month, through the whole year, and from one year to another, an entire twenty-four hours of *united concert prayer*!" For now, "the retiring sun scarcely leaves one prayer-meeting before he lights upon another! Yes, month after month, this great globe of earth may be said to be encircled, belted with prayer; rising up like one vast cloud of incense, offered up together for the same grand object,—the evangelizing of the nations,—the conversion of the world to God!"

Need it be asked now, of the Christian where there is a Monthly Concert, *Do you attend it?* Who, that feels warm interest in the prosperity of the Redeemer's cause, will not attend; uniting with so many others, in nearly all Christian lands and at nearly all missionary stations, in pleading for this

one great end,—the world's salvation? Why should not this monthly season of prayer be universally observed where there are Christians to observe it? If there be no church even, let the individual disciple, with his family or in his closet, remember the time and offer his petition. And where there are churches having now no concert meeting, will not pastors and members ponder the inquiry—Why should we not have it? We may be few; we may be a feeble band—able to give but little; but we can pray. We can unite with others in this monthly season, doing what in us lies to cause that indeed one voice of supplication—one cloud of incense—may ascend from the whole company of the redeemed on earth.

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#### REV. BENJAMIN C. MEIGS.

AGAIN has death invaded the ranks of the venerable laborers in the missionary work, taking away now, indeed, one who was for many years somewhat the oldest ordained missionary in the active service of the American Board; Dr. Winslow, of Madras, being a few months younger than he.

BENJAMIN CLARK MEIGS died at his residence, in the city of New York, on the 12th day of May last. Mr. Meigs was born at Bethlehem, Conn., August 9, 1789, but when he left the United States for his mission field, his mother was residing at Pawlet, Vt. He was hopefully converted while a member of Yale College, and united with the College church in 1809. The writer of an obituary notice in the *New York Observer* says: "His religious exercises were very deep and marked, attended with those humiliating views of himself as a sinner, and those transforming views of Christ, which ever after made the great doctrine of salvation by grace alone the guide and strength of his spiritual life." He graduated in September of the same year, (1809,) subsequently taught in an academy at Bedford, N. Y., for a year and a half, and then spent two and a half years at the Andover Theological Seminary. "During his course there, he attended, in connection with Samuel J. Mills and others, those select meetings of inquiry and prayer, in reference to the subject of missions to the heathen, which were commenced with the formation of the American Board;"—meetings characterized by deep solemnity, and the manifest presence of the Holy Spirit.

Mr. Meigs was ordained at Newburyport, June 21, 1815, in connection with James Richards, Daniel Poor, Horatio Bardwell, Edward Warren, and Samuel J. Mills; was married to Miss Sarah Maria Peet, of Bethlehem, Ct., August 14, and sailed with her, and in company with all those with whom he had been ordained excepting Mr. Mills, from Newburyport, October 23, of the same year;—the second company sent abroad by the American Board—the founders of the Ceylon mission. They arrived at Colombo, March 22, 1816, and Mr. Meigs reached Jaffna, where the mission was to be established, on the 2d of October following. In connection with this mission, he labored more than forty years, sharing in its toils and trials, its fears and hopes; mingling his prayers with those of others for its success; and



rejoicing with great joy, as he witnessed the operations of the Holy Spirit in connection with its gathered schools and congregations.

In 1834, Mr. Meigs sent three of his children to his native land, and in 1840, after an absence of twenty-five years, he came himself, with others of his family. He sailed again from Boston, October 17, 1841, leaving his wife and children in the United States, where they remained, never rejoining him in his missionary field. In 1858, the failure of his health called him to return again to America, and relinquish the work to which his life had been devoted. The writer already quoted says: "The disease of which he died was contracted by his long residence and labors in India, and made him a great sufferer for several of his last years. He died as he had lived, bearing testimony to the grace of God. One of the most perfect of men, he yet trusted in grace alone for salvation. When reminded of his life of devotion to the cause of God, his answer was, 'I am a sinner saved by grace.' 'You are saved, then?' 'Yes, I am sure of that.' 'Have you no fears?' 'None.' 'Could you now have your choice, would you not be relieved from these sufferings, restored to health and youth, and have an abundance of worldly goods?' 'I already have what is infinitely better. All this world could give is nothing to me.' During the protracted months and even years of his suffering, he never manifested an impatient word or look, nor even a desire to have things otherwise. His constant motto was, 'For me to live is Christ, and to die is gain.' He arranged his family matters with great care, to prevent any trouble about them after his death, and took affectionate leave of his wife, children and grand-children, commending them all to that grace in which he trusted. When dying, he sent his love to his missionary brethren, by one standing near him, who has a brother in India with whom he had been associated in the missionary work, saying that heaven was near and they should soon meet there. To the question, 'Do not your forty years of life in India now seem to you as a dream?' he replied with a smile, 'Anything but that—a sober and stern reality. The missionary's life in India is no dream.' At the close of a prayer commending him, his wife and family, the cause of missions, and all the precious interests of the Redeemer's kingdom to God, he lifted his hands, and with deep emotion responded, AMEN. A little before 12 o'clock that night, he breathed out his spirit to Christ, so gently that those about him could scarcely tell when he died."

#### ITEMS OF INTELLIGENCE.

**ZULUS.**—Mr. McKinney wrote from Amanzimtote, March 1, that there seemed to be unusual religious interest at that station. He says: "Within a few days, one old woman, who came to the station less than a year since, has been to me requesting admission into the church. She professes recently to have found the Savior, and gives a very good reason for the hope that is in her. Two disciplined church members have been to me expressing sincere penitence for their sins, and desiring to be restored to church privileges; making four who now stand in this relation.

"A very interesting case, and one which has cheered us greatly, is that of a

half-caste woman, the wife of a white man living some twenty-five miles distant. She came before the church recently, and was propounded for admission at our next communion. She speaks and reads English well, having been brought up at a Wesleyan mission station in frontier Caffre land."

He mentions also an interesting fact, illustrating the attachment of the people to an absent missionary, and their readiness to aid in securing his return. "In view of the embarrassed condition of the Board, and the doubt which seems to exist as to the speedy return of Mr. Rood and family to this station, I called our people together some three weeks since, and after a brief statement of the case, asked them what they were willing to give towards defraying the expenses of his return. In a short time they told me they would pledge themselves to pay £50—the money to be raised in two months and a half. The action was hearty and cheerful, and very encouraging to all our hearts. Mr. Rood is dearly beloved here, and should you be able to send him back soon, there is a probability that he could be very useful. We feel in great need of his services." Mr. Rood had sailed before this letter was received.

SHANGHAI.—Mr. Blodget wrote from Tientsin, December 28. His health was not good; he was able to visit his chapel but little; but he was still greatly interested in his work in that new field, and rejoiced in the prospect that other laborers would be sent there. He had recently baptized another convert, a literary man, forty-five years of age. He writes: "The field is wide. There is one distinct line of missionary effort along the Grand Canal, to the southern part of Chihli, to the western part of Shantung, and to the province of Honan. Another line runs directly west, to Tai Yuen foo, the capital of Shansi. Shansi is a mountainous province, very healthy, inviting in its scenery, in its history, and in the habits and characteristics of its inhabitants. This province and Shensi, are the oldest in China. Here also the Nestorian and early Roman Catholic missionaries labored, entering China from the north-west. The traces of their labor are not wholly obliterated, and I believe it will be found that Christianity will meet with a more ready reception in these regions, in consequence of those early assaults upon heathenism.

"There is a third line of missionary effort north-west to Peking. From Peking there are great roads, running east and west, along the base of the mountains, south-west to Shansi and Honan, north and north-west to Mongolia, and north-east to Manchuria. There is also an opening for a distinct mission in Mongolia. Six days' travel brings us to a Roman Catholic seminary, in a quiet valley in Mongolia, outside the great wall. In so large a field it remains only to select the part which is assigned to us, and press on to occupy it. I hope that our missionaries will, at some day, be found at Shansi, and even in Shensi."

SYRIA.—Mr. Jessup writes, April 5. "The news from Hums is still of bitter persecution and severe trial to the native brethren there. They are stoned and beaten in the streets, and abused by all classes of the people. Quite a large number of them, who have not been able to stand the storm, have nominally returned to the Greek church, where they hold a Bible class every night, and discuss openly and freely with hundreds of the people. It is more and more evident that a missionary should be sent there as soon as possible.

"It is evident that the spirit of persecution has received a new impulse from some quarter of late, and Protestantism will have some severe struggles before it will be able to maintain even its present position. The missionary societies among the native brethren are in a flourishing condition. The plan of weekly giving, bids fair to become a permanent one."

**WESTERN TURKEY.**—Mr. Ladd, of Smyrna, (April 24,) had just returned from Aidin, where he found the church in a very good state, all the members harmoniously striving together for the advancement of the truth. The Protestants there have acquired a moral standing which makes it impossible for either Armenian or Greek priests to persuade their people that they are infidels. The pastor has much influence among Armenians and others, and his wife also is doing good among females, who seem to be as free in their intercourse with her as if she were not a Protestant. The long-sought change in the market day at Aidin, which has heretofore been on the Sabbath, has been secured. A firman from Constantinople, authorizing the change, was expected by Mr. Ladd immediately; and the fact that the Protestants have been the agents in bringing about the change, has gained for them much credit among all the people.

**SENECAS.**—Mr. Wright, of Cattaraugus, reports the addition of seven members to their church, by profession, in April last. We look for a few more, he says, in June.

### LETTERS FROM THE MISSIONS.

#### Fuh-chau Mission.—China.

LETTER FROM MR. DOOLITTLE, MARCH 1, 1862.

*Statistics.—What has been done at Fuh-chau.*

THE week of special prayer (January 5-12) was observed by the Protestant missionaries at Fuh-chau, with perhaps greater interest, it is said, than similar seasons, one and two years ago. During the week, and in connection with the meetings, Mr. Doolittle became interested in gathering some statistics respecting the missionary work in Fuh-chau, and in China generally. These statistics, and reflections connected with them, he embodies in this letter. They are not, it will be seen, of a character so encouraging as facts often presented from other fields. The full harvest time has not come in China. But the friends of missions should look at and pray over all aspects of the case, the adverse as well as the cheering, that they may feel the greatness and the difficulty, as well as the excellency and the promise of the work to which the church is called—laboring together with God, who has all power.

The second of January completed fifteen years since the establishment of a Protestant mission at this port, by Rev. Stephen Johnson. Since that time, nineteen ordained missionaries, from two missionary societies in the United States, six from Great Britain, and two from

the continent of Europe, in all twenty-seven, have been engaged, for a longer or shorter period, in the work here. These have, in the aggregate, spent about 124 years of their lives at this port. The expense to the church, of the missions which have been operating here during the whole or a part of these fifteen years, has been at least 300,000 dollars. Not less than 30,000,000 of pages of books and tracts, of which more than one half were pages of the Scriptures, have been put in circulation in the city, suburbs, and neighboring country. One hundred and seventeen adult Chinese, dwelling here or in the country stations, have been baptized and received into the visible church, on profession of their faith in the Savior; and about twenty-eight Chinese children have also received the sacrament of baptism, on the faith of their parents or of their guardians.

After making considerable allowance for hypocrites and self-deceivers among those who have been baptized, it furnishes sufficient ground for much and devout praise and thanksgiving to the God of missions that, in the judgment of charity, several tens of souls have been graciously converted from the



heathenism of their ancestors unto Christ, and that so many millions of pages of Christian truth have been circulated in this city and the vicinity, some of which, there is reason to believe, have been taken by the recipients where no foreign missionary and no native helper has yet gone. When we reflect that each soul is immortal in its being and priceless in its value, and that to gain the whole world at the expense of losing one's soul would be an irreparable and an infinite loss, let us praise God for his mercy in leading even so small a number, from this immense multitude, to a belief in Jesus. And when we call to mind that much of the truth contained in these tracts and volumes is God's truth, given to man by the inspiration of the Holy Ghost, and is competent, with the Spirit's teachings, to lead those who read it to a saving faith, without other human instrumentality, let us rejoice and praise God, that so much has been sent abroad, to accomplish his will and promote his glory.

#### *What Remains to be Done.*

Yet what has been done, when compared with what remains to be accomplished, in this field, is *as nothing*. The blessed gospel makes exceedingly slow progress among this people. The heavy mass of stereotyped superstition and idolatry, existing here and every where in China, does not give way readily before the purifying and elevating truths of Christianity. Facts show this most conclusively, and were it not for the precious promises of the Bible, most discouragingly. During these fifteen years, how little impression has been made upon the people in the city and suburbs! The minds of the vast majority remain shrouded in thick darkness. Probably some twenty or thirty thousand different addresses have been made, with various degrees of efficiency and intelligibility, in the dialect of this people, by foreign missionaries and by native helpers, here and in the surround-

ing country; and yet how few of those who have listened have retained any distinct and intelligible view of the doctrines of Christianity. How many hundreds of thousands, in the city and suburbs, have never heard a gospel discourse, or even heard the name of Jesus spoken with affection and reverence! How many scores, perhaps even hundreds of villages, in the two districts in which the city of Fuh-chau is situated, have never been visited by the missionary or the helper, for the purpose of preaching the gospel or distributing the word of life! Of the ten districts which constitute the prefecture of Fuh-chau, three have never been visited at all, and four others but once or twice each, and that for the space of a few hours only, by the gospel messenger. At this rate of progress, how long will it be before the people living in the northern and western portions of this province, (which are more easily accessible from Fuh-chau, as a centre of missionary operations, than from any other consular port,) will have been evangelized; or even the inhabitants of this prefecture, or of the city and its suburbs? How many generations will have passed away, and how many millions, nay, scores or hundreds of millions of Chinese, from this vicinity, will have entered upon the awards of eternity, before that happy time! May God have mercy upon this people, and hasten the chariot wheels of salvation.

#### *Other Portions of China.*

Let us glance at the general aspect of the missionary enterprise in other parts of the empire, and see how little progress has been made, except to the eye of faith, in the work of evangelizing the hundreds of millions who crowd it. During the fifty-four years which have elapsed since Dr. Morrison arrived at Canton, there have been at least 1,600 years of missionary labor expended among the Chinese in Eastern Asia. Probably some hundreds, and perhaps

thousands of millions of pages, of Scripture and of Christian truth, have been published, in the general language of the empire and in several local dialects. The expense to the church has been several millions of dollars. Yet to-day there are not many more than 2,000 living Chinese converts to Christianity. And in the providence of God, only a small portion of the seaboard, and a few out of the many populous cities situated in the maritime provinces, have been the scenes of labor by the foreign missionary, while the vast and densely populated interior has been unvisited. Doubtless much of the Christian literature, and many of the New Testaments, designed for distribution in the interior, have failed to reach their destination, and the wishes of the friends of the heathen Chinese, living in the distant provinces, have been thwarted. There must be scores of millions of adult Chinese, living in the western province of the empire, who have not seen a single page of Scripture or of a Christian tract, and have not even so much as heard of the labors of Protestant missionaries along the seaboard.

In view of the above facts, and of the recent opening of the empire to the labors of Protestant missionaries, as well as of Roman Catholic propagandists, how manifest is the duty of the church to redouble her efforts for the Chinese. How important that she should bestow more sympathy and effort upon the work in this empire. How necessary that she should offer up much more fervent prayer in behalf of those who have already heard the gospel or have read Christian tracts, and also in behalf of the multitudes who have never heard a gospel discourse, or seen a page of Scripture truth.

Let not the church be discouraged by the want of visible success in China. Christ died for this people as well as for others. China is one of the lands promised to the Savior. And how many priceless souls must perish here, before

the church will awake to her duty and her privilege in regard to China! May the day of her deliverance be hastened.

### Madura Mission.—India.

#### REPORT OF THE MADURA STATION.

MR. RENDALL's station report for the year 1861, recently received, may serve to give the reader such a view of the missionary work, its progress and prospects at Madura, as will increase his interest in it, and his sympathy with the missionaries. He writes:

I wish it were in my power so to give you the exact truth with reference to the progress of the work at this station, as to call forth the full sympathy of the churches at home in our trials and difficulties; and thus secure their prayers and their aid, as well as their thanksgiving to God for any measure of success.

#### The Churches.

During the past year, fifteen persons were received to the churches connected with the station, on profession of their faith. Of these, three were residents of Madura, eight were from the villages, and four were connected with the girls' boarding school. There are now one hundred and twenty-nine members in good standing, connected with the two churches at this station. Thirty-four of these are connected with the church at Keelamattur. You will thus see that, by the blessing of God, there is a steady increase in additions to the number of professing Christians. There is reason for encouragement and thankfulness on this account, and the Lord, who has given us the first fruits, will certainly grant the coming harvest.

#### Village Congregations.

The number of catechumens has increased but very little the past year, and I have been permitted to commence operations in only one new village, a place three miles north-west of Madura, on the bank of the river. There are

now nineteen congregations connected with the Madura station; and as there are but five hundred and ninety-two members connected with these congregations, there is an average of only thirty-one persons for each. Many have much less than this number, and are very feeble. A distressing poverty, in many cases, must also be mentioned, which keeps the people from making that progress in education which is very desirable. The situation of these congregations is very favorable for visitation. There are five within three miles of Madura, besides the one in the city, and six along the banks of the river from Keelamattur to Solavanthan.

#### *Influence on the Heathen.*

Could all the members of these congregations be collected in two or three villages, they could be cared for by fewer agents, and thus expense be saved; but in this case we should lose their influence in their respective neighborhoods. The influence of our congregations upon the heathen I estimate very highly. Light penetrates the darkness of the mass around, prejudice is gradually disarmed, and the way is opened for direct and constant efforts, by the missionary and the catechist, in the application of gospel truth. The only thing I fear in the matter is, that the churches in America will not be disposed to contribute sufficiently to enable us to hold on to these conquests until they are fully secured. Here let me say, that the expense for agents in this field has not increased of late. Indeed, considerably more was expended on the same field, for native agency, twelve years ago, than is expended now.

In my report for last year, I mentioned several cases of decided interest, in connection with the small congregations at Valasay, eight miles north of Madura. I was greatly encouraged by the progress of that congregation. I had received five adults to the church from the village, and could see, on my visits, that

they were improving in knowledge and character. You may judge of my disappointment, when four of the five left the village a few months since, leaving but one church member, and she a very aged woman. I am happy to say that the loss to my field will be a benefit to another station, as the parties moved to a village within our bounds. After this loss, beside this aged woman, the congregation still had in its connection one family, the head of which was the first to join. A short time since, I visited that village, and although I expected to have a gloomy meeting, I was most happily disappointed. Towards evening, according to my custom, I preached, with the catechist, to a large number of heathen. They not only gave attention, but several spoke up earnestly, to the effect that our religion was true, and that many of their friends at another station were Christians. They evidently thought it an honor to have such relatives. At a meeting in the evening, I was glad to have the privilege of welcoming two men, of some influence in their caste, as members of the congregation. I trust that they will go far to make up the recent loss, and that the Christians in that village will continue to be a light to all in the neighborhood. The catechist there is a most faithful laborer, and the Lord has smiled upon his efforts.

#### *Progress among the Lower Castes—Contributions.*

This brief account affords an illustration of the unsettled state of the lower castes in this district. They are fast rising in importance. The shackles of slavery have fallen off, and they are making efforts to improve their condition. If this cannot be done at home, they go abroad,—to Kandy, to the Mauritius, or to the districts where railroads are in progress. This will no doubt in the end be favorable to our cause; but for the present, our congregations are prevented from growth by the absence

of members, and the burden of supporting the institutions of the gospel among the people will of necessity be somewhat prolonged. My people did more the last than in any previous year, in contributing to benevolent objects, and I shall continue to urge upon them the duty and privilege of doing more and more for the support of their own institutions. I fear, however, that your expectations, with reference to the support of native helpers, will not be realized immediately at this station. We must not relax our efforts yet. Much has been done, and we have already realized much; but we must be patient, and continue in our good work until the people are better prepared to provide for themselves.

#### *Schools—Catechists.*

In regard to the schools connected with this station, I still continue to meet with difficulties in securing good attendance on the part of the children. Some of the schools, however, are improving in the number of scholars, and I am encouraged with reference to them. There is a good state of feeling on religious subjects among the girls in our boarding school, and quite a number of them have applied for admission to the church.

In entering upon labors for another year, my catechists are hopeful, and they seem ready to make sacrifices for the good of the cause of Christ. At our monthly meeting they invariably pray most earnestly for America, and for the American Board. They are eager to hear news respecting the progress of the war, and their prayers unite with ours, that victory may be given to our Government, in its struggles against rebellion and slavery. You can hardly tell how joyful they were when the final news came that peace would be preserved between England and America. One catechist said, with great feeling, that since this great blessing was granted in answer to prayer, he would here-

after have more confidence in God. Our troubles could now be borne, since we were preserved from this great calamity. He had previously appointed a daily meeting for one week, among his poor people, to pray particularly for this object. God be praised that these and other prayers have been answered.

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#### *Mahratta Mission.—India.*

##### SATARA.

LETTER FROM MR. DEAN, MARCH 10, 1862.

#### *The City and the Village Work.*

MR. DEAN writes that, with many encouragements in the work, there have been during the past year, in the city of Satara, some things which, as compared with what appeared the year before, are quite disheartening. 'Perhaps,' he says, 'the water difficulty may have occasioned the difference.'

The most trying thing has been the want of a stated congregation to whom to preach. During my first year at Satara, the people, for some reason, seemed stirred up to come and hear the gospel. I not only had a good congregation, both on the Sabbath and week days, but great numbers came to my room for private conversation. But during some months of the past year it has been very different, especially on week days. Only a very few have been present, and on some occasions, I have been to my preaching place and remained the whole hour and a half, when not one came in to hear the truth. People were constantly passing, and many would look in and then go on. It is heart-rending and heart-sickening, to sit thus and see the multitude rushing down to death, not one stopping for a moment to listen to the words of eternal life.

The village work, however, has been more cheering. He writes:

For the past three or four months, I have spent most of the time, with my family, in the districts. We started on our tour in November, and remained out

till the middle of February, going into Safara only once, to spend the week of prayer in January. During this time I visited about sixty villages, preaching in many of them repeatedly. We found none earnestly inquiring what they should do to be saved, yet there was much to encourage us in this village work. Wherever we went we were received kindly, and found those who were ready to hear our message. The village people at this season are in their fields during the day, so that my preaching had to be done in the early morning and evening,—the best times for labor in this hot country. I very seldom had a congregation of less than twenty-five, and sometimes hundreds were present. Perhaps the average was about sixty.

Mrs. Dean was often invited to the houses of the chief men of the towns, where the women assembled to listen to her. Many came about our tents, to whom we were permitted to speak on religious subjects. Some came to buy Bibles and tracts, and we gave away some to others, who promised to read to the people. We sold thirteen New Testaments to the boys of one school, as a reading book. This school was supported by the natives themselves, without any aid from Government. The occasion of our selling these was, probably, the fact that the year before, when we were at the village, we presented the teacher of the school with a New Testament; and having become somewhat interested in reading it, he advised his pupils to buy it.

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### Nestorian Mission.—Persia.

#### SALMAS.

LETTER FROM MR. SHEDD, FEBRUARY 10, 1862.

#### *Encouragement in the New Field.*

AFTER a residence of eight months at Salmas, with special reference to work among Armenians, Mr. Shedd writes that he has found more of an opening than could have

been expected. For four years there had been one native helper in the District, Deacon Joseph, at Oola. Opposition on the part of Nestorian priests had been more determined than in any other part of Persia, and French papists had been bitterly arrayed against the truth. Mr. Shedd went to Salmas in June, 1861. Deacon Joseph removed, to be with him in the old city, and Oola and Gulezan, Nestorian villages, were visited on the Sabbath, during the summer. In October, the mission designated two other helpers for that field. One of these, Priest Verda, was spending the winter at Oola, where there is now a small, reliable congregation, aside from the four communicants who reside there. The other, Hoshaba, began labor at Gulezan, where a few fast friends were found, and a congregation larger than was hoped for was gathered.

At Salmas, a small school for Armenian girls had been opened, taught by a Nestorian woman of much character, enterprise and fortitude. This school had been in operation about six weeks, with gratifying results. More friendliness, and readiness to listen to the gospel, had been found among the Armenians than was expected, especially as there were only Nestorian helpers. A room was readily rented by Armenians in their quarter of the town, and Sabbath services have been held, as also frequent conversations, with prayers, during the week. Mr. Shedd writes:

The agent of the Tabreez Bishop, a young Vartabed, has visited us, and has done nothing openly to oppose our work. In the village where the Vartabed resides, a large party are disaffected with their ecclesiastics. Several families came to us, to make themselves over into English, which has resulted in opening the way for preaching the gospel to a small company who assemble as often as our helper can visit them. In another village, the nearest to us, the people have repeatedly asked for a school, and for visits from our helpers; and have often said, We only fear our ecclesiastics, or we would urge you to settle a helper among us. In three or four other villages there are prominent men who have called upon us. We too have called upon them, and have had many opportunities, through imperfect Turkish, to preach to them the gospel.



In this state of things, the mission judged it best to set apart Hoshaba more exclusively as a helper to the Armenians, and sent Deacon Siyad, formerly of Ada, to take his place in the Nestorian village, Gulezan. Five years ago, when Oola was first occupied, he was driven out of Gulezan. He has now secured a footing which we trust the intrigues of papists cannot further molest. There are seven men, (four of them with their families,) who are fully committed and always at meeting.

The two helpers in Oola and Gulezan, are the force to operate upon the nearly five hundred houses of Syriac-speaking population directly around them. The Chaldeans, to be sure, are closely fettered by their priesthood, but are by no means hopeless. The French Lazarists are losing their influence as spiritual teachers, are largely involved in vineyards, taxes, &c., and hence are hated by some whom they have oppressed and cheated, blessed by others whom they have befriended, and feared and honored simply as a money and political power.

In Khosrawa, a large party are disaffected—many members of which have visited us from time to time. The chief man of the village is the head of this party. Three or four years ago, he was the chief persecutor of our helpers and friends there. We have not very much faith in the men of Khosrawa, but the prospect seems fair that we may get a footing for the gospel there before long. In another papist village, one of the most reliable men has repeatedly visited us, and openly offers to give us a room for a helper. On the whole, it seems to me that the papal sect must lose rapidly here when brought face to face with pure Christianity.

For the few weeks since Deacon Siyad has come, Hoshaba has been applying himself more fully to the Armenians, while laboring here and in surrounding villages. The impression is quite prevalent, wherever we come in contact with the people, that the truth is with

us. The Vartabed confessed to his people that we are better Christians than they. There is an equally prevalent disgust and restlessness under the ecclesiastical yoke, while there is a fear that they must suffer severely for being our friends. We have, however, such access to the people as astonishes some of our mission, and exceeds the hopes of the most sanguine. We have also sold an encouraging number of books. These are the signs of hope. On the other hand, we must lament that as yet we see no spiritual work taking hold of the hearts of men.

I may sum up with the following things in regard to the Armenians, which have been settled by our residence of eight months here.

1. Access to the people is greater than we expected, or than has been found generally in new stations for Armenians.

2. Ecclesiastical influence is comparatively weak and much despised, and the Vartabeds from Russia, who lord it over the people, are sincerely hated by a large part of the Armenians.

3. Nestorians are acceptable preachers among the Armenians, and Persia need not be dependent upon Turkey for helpers in the Armenian work.

4. It is probable that persecutions will arise. Before many months I imagine that we must meet the Tabreez Bishop, with what influence from Echmiadzin he can bring to bear against us.

5. There is much probability of a party of Armenians who will stand by us, testifying before the Government that we are laboring for their good, and are far more acceptable to them than their own ecclesiastics. We see nothing insuperable in the way of obtaining toleration; not by a firman from the Shah, but for all practical purposes, from the Government at Tabreez. And if we can obtain toleration, there is a field of great usefulness for the Nestorian mission and Nestorian evangelists.

## O ROOMIAH.

LETTER FROM MR. COBB, MARCH 1,  
1862.

MR. COBB refers to the causes of disturbance alluded to in former letters, (oppression, poverty, &c.,) as still exerting a most unfortunate and distracting influence upon the minds of the Nestorian people, leading not only to the talk of general emigration to Russia, but to many other schemes for finding relief. To this, in great measure, he says, is probably to be attributed the unsatisfactory state of the missionary work in the villages during the past winter; though necessary retrenchments and the giving up of schools to some extent, by the mission, and the active efforts of Lazarists, taking advantage of such opportunities to acquire an influence and excite prejudice, have not been without effect. But he is permitted, it will be seen, to mention pleasant things also.

*Religious Interest in the Seminaries.*

While the villages are thus made subjects of increasing anxiety and prayer, that God would, in spite of all these disturbing causes, revive his work, we have great reason to be grateful that our seminaries have, as we trust, both been visited, during the past month, by the Holy Spirit; and that the work thus begun has not yet ceased. Though not marked by such powerful manifestations as have attended previous revivals in these often blest institutions, the work has been such as to quicken the faith and encourage the hearts of us all. The first decided manifestation was at Seir, about three weeks ago, when the regular Tuesday evening meeting was made a scene of unusual and deeply solemn interest, by the prayers, addresses and confessions of the young men; both professing Christians, and the previously impenitent and careless taking part. Of the succeeding Sabbath, one of the superintendents of the seminary wrote as follows: "The good work goes on and increases in interest. Friday was a good day. Friday is always set apart for religious services during the session of the seminaries, there being

preaching in the afternoon, both at Seir and in the city. I feel sure the sermon did much to deepen thought. Saturday evening the meeting indicated progress. There was more depth of feeling manifest in the prayers and remarks of the boys, and at the close we united in silent prayer for a moment, that the Lord would bless the Sabbath, and make it a day of good things for us all. The room was filled with earnest whispers, and I felt sure that the Spirit was near, and would be on the next day. The services of the Sabbath were pleasant and solemn. Just at dark, Gwergin, one of the teachers, came in to tell me that after supper the boys went to the school-room, to have a prayer meeting alone. He was soon attracted by the voice of weeping and went in. He found nearly the whole school in tears. With streaming eyes they spoke and prayed, many taking part. The evening meeting was solemn and impressive; the boys bursting into tears as they sung, 'Alas, and did my Savior bleed.'"

Scenes of equal interest were witnessed during the succeeding week in the female seminary. On last Saturday evening, the whole school were bowed in earnest supplication, and for some time made no motion when requested by Miss Rice to retire to their closets for private prayer. It was my privilege to speak a word to them while thus waiting upon the Lord, and I can truly say that I never saw such a scene before. With heads bowed upon the desks before them, and unable to repress entirely the sobs which betokened their deep feeling, they listened to the words, and afterwards engaged in prayer. Even then they were unwilling to leave the school room, and only after repeated requests did they retire to their own rooms, where many of them continued in earnest prayer much farther into the night. Of the results of the work, of course it is impossible to speak with any certainty as yet; but we cannot be too

thankful that the mercy of the Lord is not clean gone from us. Though there is no marked increase in the spirit of devotion and earnestness, neither is there any marked decrease, while the knowledge that God is once again among us as of old, is exerting a salutary and hopeful influence upon our brethren in the villages. May the Lord perfect his own work, thus graciously begun.

#### *Week of Prayer in Gawar.*

No information had been received from helpers in the mountains, for some months, except from Gawar, the roads being entirely blocked up by snow.

At Gawar the week of prayer was observed, apparently with interest and profit. One of the helpers there writes: "We fulfilled the service of the Lord with great joy, and had a delightful company. All took great pleasure in this week, thus set apart. We had a company of eight constantly engaged in the blessed service. We also had a great deal of conversation with those who were opposed to our teachings, and who used to find fault with our religion and say to us, You are in the wrong. When they saw us thus engaged in earnest prayer a good part of the day, and fasting, according to the Scriptures, many of them said, Now we know that you are right and the words of Christ are with you. Our paths are all put before us in error."

#### *A Bold Helper.*

Mar Slewa, the old bishop, who used to manifest bitter hostility to the gospel work in Gawar, but seemed more friendly last year, has begun again to show his true feelings, and to threaten one of our helpers with expulsion from the village of Reyat, where he has been laboring with great zeal and usefulness. This helper is a young man from Geog Tapa,—the Sego who made the tour during last summer, of which I wrote in the fall. He is as bold as a lion, and while he communicates the

threats of the bishop, and of a Koord who came to the village and declared that if the people did not drive out the Englishman, (Sego,) he (the Koord) would kill him; he says, "Do not think that I shall be frightened by such words. My soul has no such thought. By the help of the Lord, my heart is the heart of a lion." Such men are of the right sort for the mountains, where there will undoubtedly be a great deal of opposition, as there has been already. We had hoped to be able to send helpers into Tiary this year, but for want of funds shall have to delay this needed movement.

#### *The Good Work in Sherwan.*

Recent intelligence has reached us, in a letter from one of our Nestorian brethren now in Russia, concerning the good work of which you have heard, among the Armenians in Sherwan. A previous letter, containing much information concerning the expulsion of these brethren from the Armenian churches, their excommunication, and the refusal of the ecclesiastics to allow them to bury their dead in the Christian burying-ground, has failed to reach us. It is referred to in the letter which lies before me, as containing also a statement of their numbers, and of their desire for assistance from us in obtaining books. The latter request is strongly urged by our brother. He represents them as faithful in the performance of their religious duties, in attendance upon preaching and meetings for social prayer, twice on the Sabbath and three times during the week; as well acquainted with the Scriptures, even those who cannot read being able to give answers to questions upon the Bible; as upright and correct in their worldly affairs and daily walk, and known throughout the community as honest in all their dealings,—“men of one word,”—which is rare praise for a merchant in the East. They have adopted the scriptural rule of benevolence, (1 Cor. xvi. 1, 2,) each

giving upon every Sabbath as much as he can afford, to be used in caring for the poor among them, &c. In this way they collected, during the past year, about \$350.00.

Having applied three times in vain to the civil authorities at Tiflis for relief from ecclesiastical oppression, they have at last become discouraged, and have sent a petition to the Emperor himself, that henceforth they may be allowed to separate themselves entirely from the Armenian church and be called Protestants, and have worship of their own in Protestant churches.

Thus the light is breaking on the shores of the Caspian, and this movement, already signally carried forward and blessed, seems to promise to be extensive and self-sustaining. For these brethren are already sending out their young men to labor in other places, and we have heard of them as gathering little companies of believers in Tiflis and elsewhere. Many of them are merchants—nearly all of them, our informant states—and apparently well to do; and their readiness to follow the injunction of the Apostle, shows their willingness to give for the work of the Lord, and sustain it without foreign aid.

#### *Prospects.*

I wish to express the opinion, that so far as I can see, always excepting the great lack of the reviving influences of God's Spirit, our work was never on a better footing than it is at present, or soon will be. We have a [native] preaching force nearly adequate to the wants of our field, upon the plain and in the mountains, and henceforth we feel, and they are to be made to feel, that their object and ours is strictly a spiritual one; that we are to strive not to raise up a nation of readers, but to bring God's chosen and Christ's purchased people to the cross,—to the knowledge and love and obedience of Him who hung thereon. Thus, though

we may be in darkness now,—deeper by reason of the shadows which fall upon us from our own beloved land,—we yet see many hopeful signs, many cheerful auguries of better days for the cause of our Redeemer in these dark lands of Central Asia. While we pray, therefore, for you, for our land, and for the church of Christ in it, we ask you to pray also for us, more earnestly and more believingly than ever.

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### *Mission to Eastern Turkey.*

#### STATION REPORTS.

THE annual tabular view of this mission, and reports from most of the stations, have been received. Connected with the seven stations there are now twenty-eight out-stations. There are nine churches, (five at the stations and four at the out-stations,) with a total membership of 282, of whom 46 were received during the last year. The number of common schools is 39, with 675 male and 209 female pupils. The native helpers reported are 2 pastors, 16 preachers, 12 catechists, and 19 teachers.

#### *Diarbekir.*

To the church at this station thirteen persons were added by profession during the year, three of whom were from the village of Cutterbul; and three young men give promise of becoming, hereafter, useful preachers of the gospel. The church now numbers 84, of whom 62 are residents of Diarbekir, 15 are from Cutterbul, 5 from Hince and 2 from Chermook. A reorganization of the Sabbath school, in November, has resulted in a great increase of interest in the school, the average attendance upon which, for the month of December, was 284. To reduce expense, the two day schools for boys have been united under one teacher, "lessening somewhat the efficiency of the school, but not materially the number of scholars." "The year closes with a voluntary movement on the part of the congregation, by which it is hoped to relieve the Board altogether of the expense of the schools." The people have contributed during the year, \$294.75 towards payment for the new chapel premises; \$29.20 to the American Board; \$35 to aid in the erection of a new chapel at Cutterbul; \$20 to sustain a helper and school at Karabash, and about \$30 for the relief of suffering poor at Bagehjik; and have not been backward in

earing for their own poor and widows. About \$140 of their contributions, in all, have passed through the hands of the missionaries, not including their own community charities and expenses, "and this in a year when, in addition to their usual heavy taxes, they have had to pay a forced loan to Government, equal to a whole year's ordinary tax." During the year, the missionaries have been much absent from Diarbekir—Dr. Nutting and his family eight months at Oorfo and Adiaman, and Mr. Walker six or seven weeks on an extended tour in the fields of the Mardin and Mosul stations, besides visits to the out-stations.

Respecting the out-stations, it is said that at *Hinee* there is sensible advance from year to year, though less rapid than could be desired. At *Cutterbul*, a commodious building has been erected for chapel and school-room, and it is hoped that a separate church will soon be organized there. In *Chermook* the congregation has increased but little, yet there are warm hearts there, and a manifestation of willingness to endure hardness for Christ's sake. There has been some interest in the truth at *Hazro*, and so earnest a plea for a helper, that all aid could not be refused, and a member of the church, a mechanic, was sent there for some months. In the Arabic part of the field, little has been done to meet the earnest wish of a few at *Sert* who have long desired a preacher and teacher. At *Karabash*, some of the brethren of Diarbekir have established a school, and they propose to support a helper there during five or six months of the winter and spring. Six or eight men there are found willing to listen pretty regularly to the teachings of the Bible.

#### Mardin.

For eleven months of the year this station was without a resident missionary, as it was also during most of the year 1860, Mr. Williams being in the United States; yet the congregation has more than doubled since the report of January, 1860, and Protestantism occupies a much more favorable position than it did then. "But as yet, we look in vain for a development of spiritual life. The intellect accepts the truth—the heart seems not to feel its power, to the same extent." The number of Protestants at Mardin is reported as 65 males and 47 females; "but, mostly, they are not too much Protestant." At the out-station, *Kulleth*, the helper still occupies his post, amid many discouragements. The attendance upon preaching there is much less than formerly. The position of things in *Jebel Tour* is mostly un-

changed. "It is the opinion of our most intelligent and judicious native helper, that we can do nothing effectual in the mountains until, in some way, a political head can be sustained who, reliable in his own character, can give his whole strength to the administration of community matters." There is no present persecution of Protestants in any part of this field, but the oppression of the Government forced loan is most severely felt by all classes.

#### Bitlis.

At this station, it is said, there has been greater progress than, from any human point of view, could have been expected. The average Sabbath congregation, still very small, has doubled. For 1860 it was 15; last year, 30. The largest number present at any one service was 75; the smallest, 5, during the severe persecution in the spring. The attendants are now mostly young men, drawn together not by idle curiosity, but, apparently, by love for the truth. About 20 are open Protestants. The Bible class, which was entirely broken up, has been reorganized, and is regularly attended by about 30 young men, whose improvement is very marked. Sabbath school instruction is found to be well adapted to the Eastern mind. Owing to the scattered residences of the Protestants, and the almost impassable condition of the streets in winter, the north chapel has been closed. The women's meeting, (suspended for a time on account of the small pox,) has been resumed, conducted by the missionary ladies, and is well attended. A school for girls was opened, but was broken up by the violent opposition of Armenian ecclesiastics who, as the result of the controversy excited, have themselves commenced a free school for boys and girls. They have also commenced a preaching service, wishing to convince the people that they have no excuse for becoming Protestants. Attempts to secure a suitable place for a Protestant cemetery have as yet been defeated by opposers. Accounts of exploring tours, and the statistics gathered respecting this station field, have already appeared in the *Herald*. The work at *Moosh*, the out-station, has been prosperous.

#### Arabkir.

To the church at Arabkir ten members were added by profession during the year. One was excommunicated, leaving the number at the end of the year 57. The congregations have increased, averaging at East Arabkir, 120, and at West Arabkir, 20. The average attendance at the Sabbath school, for the whole year, was 134. A weekly lec-



ture, teachers' meetings and prayer meetings have been sustained. A female prayer meeting, suspended during the winter months, has been attended by a goodly number of women, sometimes 50, and once or twice 75 being present. Turkish women have come in.

Partly on account of straitened pecuniary circumstances, two of the four schools at Arabkir were closed at the end of the summer term. In the one still sustained for boys, the average number of pupils has been 65, and in that for girls, 25. At the annual examination of the schools in February, on the second day, more than 500 persons were present, including some of the principal men of the city, both Armenians and Romanists, and many women. Since the establishment of Protestant schools, the Armenians have opened quite a number of new schools for their own children, in some of which a large proportion of the pupils are girls, showing a great increase of interest in female education. A few years since it was considered a shame for a female to learn to read. The number of helpers at out-stations, as well as the number of schools, has been diminished, to save expense, four villages being supplied by two helpers. One of these helpers, a converted Armenian priest, was ordained in June, as pastor of the church at Shapik. Five hundred and thirty-one volumes of books, of which 243 were of the Scriptures, were sold during the year, at this station and out-stations, amounting in value to about \$158. The contributions of the Protestants, for various objects, amounted to \$136.

Not much of special interest is reported respecting the six out-stations. The attempt of the Protestants at *Aghun* to erect a small building for chapel and school-room has been as yet defeated by Turks, who, unwilling that any Christian church should be erected there, tore down the work after the walls were partly built. At *Malatia*, where a new and valuable helper from Aintab is now laboring, things are reported as more hopeful than ever before. The congregation has increased to about 100. "Taking a general survey of the Arabkir field," it is said, "we find now connected with the five churches, 119 members, the number added by profession the past year having been 16. The average attendance at all the congregations, for the year, was 295. The number of pupils in the schools is 237."

#### Kharpoot.

The year at this station, it is said, has been a wearing one to the missionaries, because of the war in America, the consequent reduction

of appropriations, and the fear that any mail might bring directions for the further curtailment of operations. Enemies have exulted, and have taken occasion to spread all manner of evil reports. Efforts made to diminish expenses have been reported in the *Herald* for December, 1861, and March, 1862. The missionaries do not fear permanent injury from this financial pressure, but expect some good results, in the development of more self-sacrificing energy on the part of the native helpers and the Protestants generally. Sabbath and week-day services have been kept up at Kharpoot, with no decrease of interest, though prejudicial reports have made strangers more shy, so that congregations have not been as large as formerly. Eleven members have been added to the church, making the present number 53, most of whom cheer the missionaries by their consistent conduct. The people now pay \$200 towards the support of the native pastor. No village churches have as yet been formed, but the city church includes members from nine places. At three of these, it is hoped churches may be organized and pastors settled before very long.

The boys' school in the city was closed during the summer and autumn, the teacher being employed in *Palu*; but the native brethren supplied the want in part, by employing one of their own number to teach those who wished to attend. They also sustained a small school for girls in the western quarter of the town, and another, in the eastern quarter, was taught by one of the older Protestant girls. Book sales have much diminished, partly because of the financial embarrassments of the people, and partly because most of those who can read had previously supplied themselves.

Only three out-stations, *Geyhi*, *Palu* and *Choonkoosh*, were permanently occupied in the summer and fall. At *Geyhi*, "there is manifest improvement in the lives of the 50 or 60 who attend the chapel," and a good school numbers 22 pupils. At *Palu*, the congregation has numbered about 50, and at *Choonkoosh*, from 25 to 40. The schools at these places have had each about 20 pupils. Nine other out-stations were supplied with Sabbath services, by theological students, and frequent visits were made to other places, from 10 to 15 students being engaged in Sabbath missionary labor; and for four months in the winter, students were placed in ten out-stations. At *Hulakkeh*, there is a congregation of from 70 to 100, and a nucleus for a church, eight members residing there. Many women are learning to read, and there

is a prosperous school with 50 pupils. *Perchenj* is mentioned as another place of much interest, though the congregation is not more than from 35 to 40. The work there, from the beginning, has appeared to be of a more spiritual character than at other out-stations. At all the out-stations, it is said, there is abundant reason for encouragement, and "the present aspect of the whole field is in striking contrast with what it was five years ago," when the truth had hardly found a footing in a single village, and tumultuous opposition and violence were resorted to, to prevent the preaching of the gospel.

#### *Theological School.*

The number of students in the theological school at Kharpoat, at the close of the year, was 22. They have given, at the examinations, "good evidence of thoroughness, and an understanding of the subjects discussed." The Sabbath supply of several out-stations during the term of study, and an active service of four months in the winter, has given to each a valuable opportunity to cultivate his preaching talents, to use the knowledge acquired, and to gain practical experience of great importance. Most of the students from other stations, return to their own stations for labor during the vacation. A second class was to be received at the commencement of the new term, and additional accommodations are to be provided by adding a second story to the chapel, to be built the present year. Much effort is made to train the pupils to habits of economy and self-support, as far as possible, while pursuing their studies, as well as of constant labor for the good of others.

### *Mission to Western Turkey.*

#### CONSTANTINOPLE.

LETTER FROM MR. TROWBRIDGE, APRIL 4, 1862.

#### *Broosa—Self-Support.*

WHEN Mr. Trowbridge wrote, he had recently returned from a visit to Broosa, in which he was accompanied by Rev. I. G. Bliss, agent of the American Bible Society. The special object of the visit was to explain the views of the Prudential Committee and of the Mission on the subject of "self-support" by the new Protestant communities, and our brother is enabled to make a report of very gratifying character. He writes:

During our stay of four days, we had ample time to consult with the brethren and the pastor, both in formal meetings and in private conversation, on this important question. I am happy to be able to say, that the brethren there take right views of the subject, and are disposed to do their duty. They had already taken the school off our hands, for which they pay 400 piasters, or nearly \$15 per month; and they have now pledged themselves to pay their pastor \$8 per month, in addition to what he will receive from the mission. For these two objects, therefore, the church will raise \$23 per month. Besides these expenses, they have to employ a door-keeper, (whose business it is to build fires, sweep the church, ring the bell, &c. ;) and to furnish wood and lights for the church. These last expenses have been borne by the church for many years, and when added to the payments for pastor and teacher, make a pretty large sum for a few brethren to raise. The spirit which they manifested in regard to the matter pleased us greatly. They are poor, most of them very poor. Two or three are in comfortable circumstances, but far from rich. The burden they are attempting to bear comes heavily upon them; they *feel* it; yet they do what they do with a *cheerful*, willing spirit, and with all modesty. Many of the brethren are out of employment, and as nearly all of them are dependent for their daily bread upon their daily labor, to be without work seems hard enough, without being called upon to meet unusual expenses.

#### *Encouragements.*

The work in Broosa is in a promising state. The people are united and earnest in their endeavors to lead others to a knowledge of the truth. A short time before we were there, a deputation from a company of Armenians came to the house of the pastor in the evening, to get him to visit them. He went, and found a large room full of Armenians,

among whom there was but one Protestant. They were persons, also, with whom he was not in the least acquainted. They received him cordially, and soon brought forward a Bible and asked him to begin the meeting with reading and prayer, which he did. They then requested him to explain the idea of "sacrifice," as mentioned both in the Old and New Testaments. After a long conversation on this subject, they went to others, and thus remained together until two o'clock in the morning;

when they separated in the most friendly manner. This is but an illustration of the present state of feeling among the Armenians of Broosa. Two thousand four hundred piasters' worth of books have been sold there within the last three months. The common school has 45 scholars, most of whom are children of old Armenians. In this school, as in all the schools of the mission, the Gospels and the Catechism are the most important text-books.

## PROCEEDINGS OF OTHER SOCIETIES.

### PRESBYTERIAN BOARD.

THE JUNE number of the *Foreign Missionary* contains a brief abstract of the Report of the Presbyterian Board of Foreign Missions, for the year ending April 30, 1862, from which the following extracts are taken :

1. At home, instead of ending the year with a heavy debt, as was seriously feared, the Board has been enabled, by the liberal gifts of the friends of this cause, to support the missions in nearly all cases, in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory condition. The gifts of the rich and of the poor have been cast into the treasury with willing hands, and have been the means of saving this cause from great embarrassment. The aggregate amount of the receipts is less than was acknowledged last year, owing partly to the sums received from legacies and from the Government on account of Indian schools being less, and also to the withdrawal of contributions by churches in the so-called Seceded States; but the amount received from the churches in other parts of the country, upon whose liberality the missions must now depend, is in advance of the amount received from the same sources last year. The receipts were \$176,939.47; the expenditures, \$177,892.19; leaving a balance against the treasury of \$952.72.

2. In the work abroad, they lament the suspension of the missions among the Southwestern Indians, and the withdrawal of a large number of missionary laborers from their work, owing to the violence of lawless men. This was a great calamity to those half-Christianized Indians. The missionary work was hindered also by civil war in New Granada; and the end of the year witnessed dark

clouds in the horizon of the Ningpo mission in China, from the insurgents taking possession of that city. With these exceptions, the dealings of Divine Providence with the people amongst whom the missions are established, have been such as to promote their success. The preaching of the gospel, the Christian instruction of the youth, the distribution of the sacred Scriptures,—in short, the usual and ordinary means of grace have been steadily and faithfully employed, by sixty-eight ministers of the gospel, aided by eighty-three teachers and other assistant missionaries, and by a growing body of native missionary laborers of various grades, of whom there are now eighty-two. Nearly five thousand heathen youth are under daily Christian instruction and influence in the schools of the different missions; and additions of hopeful converts have been made to the churches among the Chinese, Siamese, Hindoos, Africans, and in South America, besides others not particularly reported. Some of these new members of the church are remarkable instances of the power of divine grace. Two heathen women, one seventy and the other eighty years of age, were received into the church of Ningpo. The church in Siam received as a member a man who may be one of its pillars, whose conversion was effected by the Spirit of God accompanying the study of the Scriptures, without his having ever seen or heard a missionary. On a general review of the missions, the Committee feel greatly encouraged by seeing what God has done with his servants, and how he has opened the door of faith to the gentiles.

The report contains notices of the removal by death of two ordained missionaries, the wives of three, and several native church members in India and China. On the other hand, seventeen missionary

laborers were sent out during the year to different missions, nine of whom were ordained ministers—three of these returning to their work. Several new assistants were obtained on the ground, from the ranks of native converts, which is regarded as a cause of thankfulness. The instructions given by one of these brethren to his own people on the coast of Africa, fifty miles from the missionary stations on Corisco, were the means of leading six hopeful converts into the church by baptism. Prayer should be offered especially that *native* missionary laborers may be sent into the harvest.

#### ~~~~~ TURKISH MISSIONS AID SOCIETY.

THE anniversary meeting of this Society was held at Willis's Rooms, London, April 30, the Earl of Shaftesbury in the chair. Two missionaries of the American Board, from the Turkish empire, were present,—Rev. George Washburn, of Constantinople, and Rev. J. E. Ford, of Syria. Rev. Mr. Birch, Secretary of the Society, read the report, which commenced by recognising an overruling Providence in the remarkable events in the Turkish empire, during the year.

The early death of Sultan Abdul Medjid, who was the chosen instrument in God's hand of laying the foundation-stone of civil and religious liberty in Turkey, had raised to the throne, within the past year, the Sultan Abdul Assiz, his brother. Despite the expectation of his subjects that he would reverse the anti-Mohammedan policy of his predecessor, and the apprehensions of Europe that he might be opposed to European influences, the present ruler had boldly adopted the side of progress, had called to his councils the most energetic among the Pashas who had had the advantage of European education, and, to the amazement of all Europe, had so inaugurated his policy as to secure the confidence of its capitalists. The unprecedented offer of forty millions sterling as a loan from the English market, in response to a demand for only six, was attributed to the responsible endorsement of her Majesty's Government, which was too well-informed to have done that merely from political expediency.

Reference was then made to the inauspicious circumstances under which the year opened, in connection with the disturbances in Syria and the civil war in America, and it was remarked:

Already the light of Divine Providence had brightened that darkness. To Syria, the full stream of European Christian benevolence was directed by the calamities of

its population, so that a new era of future improvement would date from the year of its massacres. Towards the missions throughout Turkey the sympathies of English Christians had been excited far more than in any previous period of the Society's existence. The Committee had their attention early called, by one generous subscriber, to the necessity of establishing a "Crisis Fund" in aid of the American Board's usual appropriations for their Turkish missions; and, in addition to the large sum sent by him to America, this friend contributed £100 to that object, and enlisted a lady who gave £100 towards the expenses of advertisements, &c., and was instrumental in raising £1,500, which was the result of the appeal made. The Committee thanked God for being enabled to present a gratifying report of the receipts and disbursements of the past year. The balance of 1861 was £250 1s. 1d. The receipts from subscriptions and donations, and the Crisis Fund, in the past year, amounted to £4,854 17s. 3d., making a total of £5,104 18s. 4d. The grants amounted to £3,754 10s. The home operations involved expenses to the amount of £1,173 15s. 1d., making a total expended of £4,928 5s. 1d. and leaving a balance in hand of £176 13s. 3d. Through the aid sent by this Society, they had supported 56 native preachers, school-teachers, and colporters, and 62 native students for the ministry, besides a continuation of native agency which the American Board would have relinquished but for the assistance of the Crisis Fund, on account of their civil war.

Addresses were made by several individuals. Rev. S. Minton remarked:

That Society was established by English Christians on three grounds; first, because they desired to promote the missionary work in Turkey; secondly, because they believed that the American agency was as good as, if not better than, any they could themselves hope to establish; thirdly, because they wished to cement, and if possible, to increase, the brotherly feelings which subsisted between the friends of Protestant missions on the opposite sides of the Atlantic. As to the mission work in Turkey, their American brethren present would furnish sufficient details. In connection with the second point, he would remark that a most important moral effect was produced by the exhibition of a purely missionary spirit, through the medium of that Society. However desirable it might be, that as a general rule, the various Christian churches of this land should have their separate agencies, it was well that there should be one case in which no one could say that the efforts made were prompted by an *esprit de corps*, or a desire to promote the prosperity of a particular

branch of the church. Such an instance was presented by that Society, which aided in the preaching of the gospel in the Turkish empire, without any possibility of claiming a share in the honor of the work itself. As regarded the third point, he was quite sure the Society had been a strong bond of union between Christian brethren in England and America; and he would venture to assure their brethren in America, on behalf of the Committee, that the feelings of kindness, brotherly love, and sympathy, which originated that Society, were as strong, at the present moment, as they had been at any previous period of the Society's history. They did not mean to allow any temporary differences to

alienate them from each other. It was one of the greatest triumphs of Christianity, that it enabled its followers to unite, notwithstanding differences on political or ecclesiastical questions.

A letter from Lord Dufferin, which was read on the occasion, will be found among the "Miscellanies" in this number of the Herald. The meeting seems to have been one of much interest, and it is very gratifying to perceive the evidence furnished by the income as well as at the meeting, of the continued readiness of British Christians liberally to aid in the support of American as well as other missionary operations in Turkey.

## MISCELLANIES.

### PALSIED BENJAMIN, THE NESTORIAN.

On our way to Gawar,—a first visit to that interesting field of former missionary labors,—we passed a night at Nazee. We arrived just at dark, and as we expected to resume our journey early on the next morning, we went at once to see palsied Benjamin, of whose simple piety, shining brightly amid deep poverty and protracted suffering, we had heard frequent mention.

While as yet there was not a single regenerated person known in his village, and he himself was not spiritually awakened, he set his heart on learning to read. The priest, even, who taught the school, so far as is known, was not a converted man then. With great diligence Benjamin applied himself to his spelling-book. The missionary, in his visits to the school, always found him in his place, a man in the midst of children. So closely did he study, that at the end of the first winter he found he had seriously injured his eyesight, and he never again resumed his studies. During the winter in school, he had heard the Testament read daily, and it would seem that the truth thus lodged in his heart was the only instrument which the Spirit used for his conversion. When, and precisely how this took place, we have not been able to ascertain. He was the first one in his village to abandon the old faith, and accept of Christ as the only way of salvation. Shortly after, he was at-

tacked with palsy, which for months confined him to his bed, scarcely able to move a limb. With this began a life of unmitigated poverty and deep distress.

His love to his newly found Savior impelled him to speak freely of Christ to all his neighbors, before his sickness, in his daily contact with them, and afterwards, whenever one chanced to come in to see him. Their enmity was thus greatly roused, and he was stigmatized as one of the "Inglese," (the name applied to all who have accepted the teachings of the missionaries, converted or unconverted). Not able to work and provide for himself, he was dependent on the charity of his neighbors. The bishop commanded the people to have nothing to do with him, not even to minister to his wants; an injunction that was faithfully obeyed by all except the priest of the village, who, having become enlightened if not converted, dared to visit and nurture the poor invalid. He was reduced to great straits; and when he was in deepest necessity, even his wife would desert him for a longer or shorter time.

Many were the afflictions of this righteous man, but his faith and love failed not. The Lord sustained and comforted him in them all. By almost a miracle of grace, his sister, in another village, was converted from a life of infamy to a life of unusual consecration to Christ; and she has since been his companion when deserted by his wife. They two have read the Scrip-



tures together extensively, comforting and strengthening each other in faith and hope. Their lives give evidence of much holy communion with their Redeemer.

When we reached his abode, we waited in the outer passage a few moments for a light. He, learning who his visitors were, welcomed us from within, with hearty salutation, in tones of peculiar joy and delight. Following the feeble light that was brought, we entered his room, worthy of no better name than a hovel. It was the meanest and most insignificant abode which we had entered among all the Nestorians. It seemed little else than a hole in the ground, so close together were the mud walls and mud roof.

It is now six years since his first attack of palsy. At present he is a little better, and is able to go about somewhat. We found him sitting up in his bed. His delight at seeing us was evident from his glowing face and animated voice. The whole scene was one to enhance our view of the preciousness of the gospel of Christ, that could work such a wonder in dark Persia. He manifestly relished spiritual themes, and with fixed attention, his face radiant with satisfaction and joy, he listened to the comforting, edifying words spoken by the native brother with us,—a fervent preacher of the gospel. He told us some things about himself; how, lately, he had been in much spiritual doubt, tempted to distrust God, when on a Sabbath afternoon, the priest came in to visit him as usual, and read to him of Pilgrim's conflict with Apollyon. He took courage from Pilgrim's success, and has been joyful ever since. That book is now a continual feast to him. We asked him what thought was the sweetest to him. He replied, "That Christ died in my stead."

He patiently awaits the will of the Lord; rejoicing when he is able to get out, that he may speak with his neighbors of Christ, and of the world to come; and cheerfully resigned when his disease confines him to his bed. He is truly a shining trophy of saving grace. That dark, mud hovel in Naze, will be exchanged, ere long, for a mansion in the golden city. How glorious such a change, how wonderful the love that makes it possible.

At some future time I will give a sketch of his pious, self-sacrificing sister, Sarra.

B. L.

*Seir, Persia.*

#### TESTIMONY TO MISSIONARIES IN SYRIA.

At the anniversary meeting of the Turkish Missions Aid Society, held in London on the 30th of April last, the Earl of Shaftesbury, who presided, after the reading of the Report, said he thought that the best thing he could do as Chairman, would be to read a letter which he had received from Lord Dufferin, who, as was well known, was Her Majesty's Commissioner in Syria last year. His Lordship wrote from Ireland as follows:

"My dear Lord Shaftesbury,—I regret extremely that I am unavoidably prevented from attending the meeting, to be held on the 22d in aid of the Syria mission, as I have been long looking forward to that opportunity of bearing testimony to the estimable character and unwearied devotion of the American and English missionaries with whom it was my good fortune to be brought into contact during my stay in that province.

"It would be impossible to exaggerate the debt of gratitude all those who are interested in the cause of humanity and civilization owe to those gentlemen. For years past they have been, each in his own district, the centres from which innumerable benefits have been disseminated among the people in the midst of whom they live; and it would be difficult to convey an adequate idea of the respect which their blameless lives have inspired in the minds of all, even when the religious doctrines they have been sent to inculcate, have been unfavorably received.

"With these characteristics of their conduct, however, many of the supporters of the Turkish missions must be fully acquainted; but it was more especially with a view of calling attention to the special nature of their services during the late troubles in Syria, that I should have desired to attend your meeting. Both in my public capacity as Her Majesty's Commissioner, and in my private capacity as a member of the Local Relief Committee at Beirut, I had frequent opportunities of appreciating the services they rendered. At the very commencement of the troubles, and during a most critical conjuncture, the courageous manner in which one gentleman exposed his life in the cause of humanity, undoubtedly saved a multitude of men, women and children from destruction. The courage, presence of mind, and authority with which many others inter-

ferred on similar occasions, as the country became more disturbed, was of incalculable benefit; and, from first to last, it would be difficult to describe the many instances in which their presence served to mitigate the severity of the calamities which overwhelmed the districts in which they were residing. Great, however, as were the services they rendered in the above respects, it is more especially to the manner in which they assisted the Relief Committee to distribute the funds, sent out from this country for the relief of the houseless Christian refugees, that I should have been glad to bear witness. It is no exaggeration to say that, had it not been for the presence of these gentlemen in the country, any system of relief must infallibly have broken down; and had not the natural impediments to the proper distribution of the money sent by Europe on that occasion been happily removed, by the fact of the American and English missionaries being acquainted with the language, habits, and geography of the districts with which we had to deal, hundreds must have died of starvation.

"It is impossible, in a hurried letter, to convey to you in a satisfactory manner, all that I feel on this subject. The personal admiration and regard I unavoidably contracted for many of the gentlemen in question, is in itself a source of embarrassment in writing to you on the subject. But, although it might be invidious to single out individuals, when all have a claim to an equal share of respect and esteem, it is impossible for me to recall to my mind the devotion, courage, zeal, and good sense exhibited during those trying times by such men as Mr. Robson, Dr. Thomson, Mr. Ford, Mr. Ferrettee, and Mr. Calhoun, without congratulating you and your Society on having had the good fortune to secure the services of men who, in any sphere of life, would not have failed to attain the highest eminence.

"Believe me, my dear Lord Shaftesbury, yours very sincerely,

"DUFFERIN."

The American reader will recognize three of the names thus mentioned,—Thomson, Calhoun, and Ford,—as those of much esteemed missionaries of the American Board. At the close of the meeting, responding to a vote of thanks, the Chairman said "he entirely concurred in all that had been said that day with reference to the American missionaries. He believed that a more meritorious body of men never existed; and he also believed that the system which was being pursued by the Society, namely, that of sustaining a body of men whose great experience,

whose able administrative qualities, and whose thoroughly missionary spirit were well known, and giving them all the assistance in their power, instead of forming a separate organization—was by far the best system that they could follow for the evangelization of that part of the world."

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"KRISHNU'S HYMN."

A letter from Ahmednuggur, published in the *Bombay Guardian*, contains the following statement: "There was a greater spirit of prayer than I have ever before witnessed in India. A hymn composed by Krishnu Rao, in the native metre, was sung. It was in respect to Christ's sufferings for us, and it had a great effect upon the people." This hymn has been translated as follows:

He who yielded once his breath,  
Sinful man to save from death,  
O my soul, forget not Him!  
Forget not Him.

Troubled soul! forget no more  
God's best gift, thy richest store,—  
Christ the Lord, whose holy name  
Now saves from shame.

Cease thy fruitless toil and care,  
Christ will all thy burden bear;  
Grace and love shall soothe the breast  
That sighs for rest.

He is truth and mercy mild;  
He in death with pity smiled—  
Shed his crimson blood abroad;  
Leads man to God.

Faithful Friend! on Thee I call,  
By day, by night, my all in all;  
Thy name, sweet Jesus, brings relief,  
And stays my grief.

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THE ANGORA CASE.

Respecting the case of severe persecution of a converted Turk at Angora, which has been noticed in previous numbers of the *Herald*, Mr. Bliss wrote again, May 14:

"I am now able to report progress in the case. My last communication left Hassan in prison, still suffering every indignity and outrage which the malice of his persecutors could suggest. Besides doing what we could for him here, in endeavor-

ing to interest the Protestant ambassadors in his case, we wrote to a young Englishman, (a telegraph operator,) residing at Angora, asking him, if possible, to befriend him. He replied that nothing could be done there; that the Pasha was well disposed himself, but could do nothing on account of the Ulema (the Ecclesiastics.) The case seemed desperate. We could, however, commend it to Him in whose hands is all power. At length we heard that Hassan had been sent to Yozgat, where a Pasha of higher grade resides. And to-day the joyful news has come from Yozgat, that after being kept in prison there ten days he was set at liberty, under orders, however, not to leave the city. The Protestant brethren of Yozgat did not know of his being there till the day of his release. They then found him out, and he is now with them, attending their meetings and declaring boldly his faith in Christ. He expresses much sorrow for the recantation which was forced from him by his extreme sufferings at Angora."

#### AN AGED CONVERT RECEIVED.

Mr. Washburn, of the Madura mission, gives the following account of a scene which deeply interested him, connected with the admission of an aged and sick convert to the Battalagundu church. "He was a very old man, but he had for a long time approved himself to the villagers as a good Christian, and had wished to join the church. Several times he had expected to walk to the station, a distance of sixteen miles, on a communion day, for that purpose; but had been prevented. When I came to his village, on a tour, he had, apparently, but a few days more to live. I found him lying on a raised platform of sun-dried mud, at the entrance of his house. This was his bed, and a block of wood was his pillow. Such had been his place of rest after his day's labor, through life, and such his sick bed also. We spoke to him of putting his trust in Christ, and he answered in a way which seemed to indicate that he knew, by experience, what it was to do this. We asked how his life looked to him, and he appeared to feel that he was a sinner, with no hope of salvation except through Christ. He

desired to be received to the church, and no reasons of moment seemed to stand in the way of receiving him at that time. Accordingly, just as the sun was setting, calling together a few of the members, we met in the little room of his house. The floor was still the sick man's bed, and there was nothing better for a communion table. We knelt around the memorials of a Savior's love, thus again exhibited, and commended this aged man, probably receiving the sacrament for the first and the last time, to that Redeemer whom he would soon see face to face. I hope we were all benefited by that communion season."

#### SELF SUPPORT AT ARABKIR.

Mr. Richardson, writing from Arabkir respecting the limitation of appropriations for the present year, by the Prudential Committee, — "strong measures, which, had we not been somewhat prepared and expectant might have startled us," — remarks in regard to the spirit of the Protestants in that field: "We shall be much surprised, however, if the movement does not demonstrate, more fully than anything else could have done, the strong hold which evangelical institutions have acquired in the hearts and affections of these native brethren. 'For to their power, I bear record, yea, and beyond their power, they are willing of themselves to take upon them this ministry, having first given their own selves to the Lord, and unto us by the will of God.' Our Arabkir brethren had already assumed about one third of the expense of their schools, and now, in the absence of a pastor of their own, they have come forward and assumed a great part (perhaps, during the year, the whole) of the salary of the pastor of the Shapik church, — the priest who was ordained last summer, on the occasion of Dr. Dwight's visit, and who is the only man we have left us to minister steadily to the four churches of Shapik, Mashkir, Agn, and Maden. The same brethren have recently organized among themselves a Bible Society, and have already raised a considerable sum and invested it in books, which their own committee of twelve are circulating, by sale and gift, throughout

the city and villages. With such a beginning, we confidently expect that they will come behind in no gift."

#### MISSIONARIES DRIVEN FROM TANNA.

A letter from Sydney, New South Wales, in the *British Standard*, mentions the arrival at that place in March, of Mr. Paton, a missionary of the London Missionary Society, who, with his associate, had recently been driven from Tanna by the violence of the heathen party there. It appears that natives of Erromanga, after the murder of Mr. and Mrs. Gordon, went to Tanna to urge the people of that island to murder their missionaries also. A conspiracy was formed, which soon became general among the heathen portion of the people, while the Christian portion prepared to defend their teachers. The missionaries, though knowing that their lives were in danger, induced the Christian party to lay aside their weapons for a time, but a collision ere long occurred, and the letter states: "The missionaries, acting on the advice of their friends, barricaded their house, and remained within while the combat raged without, the house being sometimes surrounded by one party, and sometimes by the other. This was repeated from day to day, till it became known that the heathen party determined to break through the house and murder the missionaries, when the latter made for the bush in the night, and remained there several days, till they were nearly starved. When the heathen found the missionaries gone, they burnt and destroyed the entire property, to the value of £1,000. After innumerable hardships and hair-breadth escapes, the devoted missionaries were at length rescued. A sail appeared in sight, signals of distress were made on the island, in due time an armed boat was sent to the rescue; and the Rev. Mr. Paton and the Rev. Mr. Matheson and Mrs. Matheson were taken to Aneiteum."

#### PRAYER MEETINGS AT MADRAS.

The following note from Mr. Winslow, dated April 14, 1862, mentions pleasing facts. Light is springing up among those who sat in the region and shadow of death.

"We had, last Friday evening, an interesting anniversary of the *Union Prayer Meeting*, which has been held here, weekly, for three years. It was fully attended. The senior magistrate of Madras, one of our Church Missionary brethren, just leaving for England, and a Baptist minister, as well as myself, made addresses. One of the prayers was offered by a captain of artillery. I mention these facts to show a little the composition of these meetings. They were commenced by the 'Missionary Conference,' and are still in part directed by that body; but the committee of management now consists, one-half of laymen, one of whom is a major in command of a regiment here. The character of the attendants has somewhat changed, there being now more than there were of officers connected with the army, and others connected with the Government in various civil offices. Often there is a very nice band of Christians brought together, and the prayers offered are earnest and direct. There have been encouraging instances of answer to prayer.

"Weekly meetings for prayer and Christian conversation are also held at some private houses.

"On the whole, the state of religion in Madras, among the English-speaking population, is improving. In regard to the natives there is perhaps no very marked change, but there is encouragement from various signs of the leavening influence of truth, and from continued tokens, in different parts of the country, of the presence of the Holy Spirit."

#### THE RIGHT SPIRIT.

A missionary from the Nestorian field, now in the United States, recently received a note from a gentleman in Canada, enclosing a draft for \$404. Were such a spirit as this note indicates prevalent among all the followers of Christ, how rapidly would his cause be advanced in the world. The writer says: "The inclosed sum is a portion of a thank-offering to the Lord (out of that which He has given me, and which is all his) for his grace to me and mine, whereby I am enabled to believe concerning my departed first-born: 'You are saved by grace

through faith, and that not of yourself, it is the gift of God.' Will you receive it as from the Lord, to be used in connection with your mission, either for direct missionary work or for the help of missionary brethren, in whatever way or ways shall seem to you most needed and most for the Master's glory.

"I trust you will be led to ask the Lord to accept it, and to join in praising that grace which, by it, I desire to acknowledge and to praise."

#### BRAZIL.

BRAZIL with its eight millions of inhabitants is well open to Protestant missionary effort. There are now five American and one Scotch missionaries laboring in that country. There are also several Protestant ministers in the German colonies, (most of them far from being such as they ought to be,) in that vast country, which has a greater area than that of the United States. Now is the time to cause the Holy Scriptures to be widely distributed in that interesting and important country, which is blest with the wisest and most liberal government of all the South American States.—*Christian World*.

#### THE MORNING STAR.

The *Honolulu Friend*, of April 1, makes the following announcement: "The Morning Star sails to-morrow on her sixth trip to the Marquesas Islands. The Rev. D. Baldwin, of Lahaina, goes as delegate of the Hawaiian Missionary Society. One Hawaiian missionary and wife go out to join the mission. It is expected the vessel will be absent about two months. On her return she will proceed immediately to Micronesia. Recent intelligence has been received from the Marquesas missionaries. All the families were well."

#### DR. PORTER ON THE HISTORICAL SKETCHES.

The venerable Dr. Porter, of Farmington, Connecticut, at whose house, more than fifty years ago, the American Board held its first meeting, in a postscript to a recent letter to one of the Secretaries, says,

"I should have made mention of my great satisfaction in the Historical Sketches you have given of some of our missions. I have proposed to Mr. —, to give the substance of some one of them to our congregation on the first Sabbath in each alternate month, in the afternoon, and make that the time of our monthly concert, and he has consented. I hope he will carry the proposal into effect. I say 'alternate' because once in two months we have the Lord's Supper in the afternoon of the first Sabbath."

Is not this a suggestion worth considering by other pastors?

#### MEETINGS IN BEHALF OF THE BOARD.

Meetings in behalf of the American Board, in connection with the anniversaries, were held this year, as usual, in New York and Boston. That at New York was at Irving Hall, on Friday, May 9, at 10 o'clock, A. M., Rev. Dr. Hopkins, President of the Board, in the chair. Rev. G. W. Wood, Secretary, made a statement respecting the condition and prospects of the Board and its missions, and addresses were delivered by the President, by several returned missionaries of the Board—Rev. D. W. Marsh, from Eastern Turkey, Rev. H. J. Van Lennep, from Western Turkey, Rev. A. Bushnell, from West Africa, and Rev. W. W. Howland, from Ceylon, about to return to his field,—by Rev. J. W. Scudder, of the Arcot mission of the Reformed Dutch Board, and by Rev. Charles S. Robinson, of Brooklyn.

At Boston, the meeting was in Tremont Temple, Thursday evening, May 29, Charles Stoddard, Esq., presiding. Prayer was offered by Rev. Dr. Tucker, of Connecticut, Dr. Anderson made a statement in regard to the affairs of the Board, and the meeting was addressed by Rev. George Washburn, recently from Constantinople, Dr. Perkins, of the Nestorian mission, soon to return to Persia, and Professor Hitchcock, of the Union Theological Seminary, New York.

#### EMBARKATION.

REV. WILLIAM W. HOWLAND, with Mrs. SUSAN R. HOWLAND and two children, SAMUEL F. GREEN, M. D., and Mrs. MARGARETTA W. GREEN, embarked at Boston, May 26, in the ship *Star of Peace*, Capt. Hinckley, for Madras, on the way to



Ceylon. Mr. and Mrs. Howland and Dr. Green are returning to a mission with which they have been connected for several years; Mrs. Green, from Worcester, Mass., goes out for the first time. Rev. JARED W. SOUDDER, M. D., and wife, of the Reformed Dutch Board, also sailed in the same vessel, on their return to the Arcot mission.

Rev. WILLIAM BIRD and wife, of the Syria mission, Dr. FAYETTE JEWETT and wife, formerly of Sivas but now to join the mission to Eastern Turkey, and Miss ARABELLA L. BABCOCK, from Framingham, Mass., also destined to Eastern Turkey, sailed from New York for Liverpool, May 31, in the steamer City of Baltimore, on the way to their mission fields. Miss Babcock is a native of Thetford, Vt., and goes to take charge of a female school at Kharpoor.

## DONATIONS.

### RECEIVED IN MAY.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Freeport, Mrs. S. A. H. Hobart,	5 00
Gorham, Ch. and so.	21 22
Minot, do.	30 00
Portland, Mrs. Eliphalet Greeley, to cons. Rev. S. C. HIGGINS, of Turner, Me. an H. M. 50; State st. ch. and so. 148; m. c. 62,36; 3d cong. ch. and so. m. c. 67,39; 327 75—383 97	
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Ch. and so.	20 00
Kennebec co. Conf. of chs.	
Augusta, Cong. ch. and so.	50 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bluehill, Cong. ch.	4 00
Holden, do.	10 25—14 25
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Buxton, South cong.	5 00
Limerick, Cong. ch. and so.	49 24
So. Sanford, Rev. J. Flak,	2 00—56 24
	524 46
Belfast, 1st cong. ch.	15 00
Bloomfield, Mrs. E. D.	1 00
Fryeburg, Cong. ch. and par.	21 00
Gilead, Mrs. H. Dean,	2 00
No. Waterford, W. W. Greene,	30 00—69 00
	593 46

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Keene, 1st cong. ch. and so. m. c.	13 74
Mariboro', do. do.	8 00—21 74
Grafton co. Aux. So.	
Campton, Cong. ch.	11 00
Haver, Ch. and cong. at Dartmouth college,	75 77
Wentworth, Cong. ch. and so.	24 00—110 77
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Merrimack, Cong. ch. and so.	4 75
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, A friend,	25 00
East Concord, Ch. and so. 50; Rev. A. Manning, 9; H. A. Kendall, 10;	69 00

Webster, Cong. ch. and so. (of wh. with prev. dona. cons. CALVIN MORRIS an H. M. 45,30; ENOCH LITTLE, wh. cons. him an H. M. 100; Henry L. Dodge, wh. with prev. dona. cons. EMMA DODGE an H. M. 25;) 189 47—283 47	
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, Mrs. M. C. F.	12 24
Exeter, m. c.	4 00
Greenland, Cong. ch. and so. 100,30;	
Mrs. L. P. Weeks, 20;	129 30
Hampstead, Cong. ch. and so. m. c. 33 00	
New Market, do. do.	6 00
North Hampton, Cong. ch. and so.	10 00
Portsmouth, Mrs. M. C. D.	5 00
Stratham, Cong. par.	6 42—205 96
Strafford Conf. of chs. E. J. Lane, Tr.	
Ossipee, Centre, Cong. ch. and so. 27,62; m. c. 1,68;	25 30
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, m. c.	8 00
	609 99

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, Mrs. C. B. Perkins, to cons. HENRY M. PERKINS an H. M. 100;	136 00
cong. ch. m. c. 36;	
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Rev. J. Torrey, 10;	
cong. ch. m. c. 4,70; L. H. Delano, (of wh. to cons. Rev. BENJAMIN W. POND, of Barton, an H. M. 50;) 300;	214 70
St. Johnsbury, 2d cong. ch. and so. m. c.	46 15—260 83
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so. m. c.	8 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Holland, Cong. ch. and so.	10 00
North Craftsbury, Rev. Jacob N. Loomis, to cons. Miss MARY J. WORCESTER of Hollis, N. H. an H. M. 100; cong. ch. and so. m. c. 36,47;	136 47
West Charleston, Cong. ch. and so.	39 21—185 68
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, m. c.	76 95
Clarendon, m. c.	11 38
Rutland, Coll. 15; m. c. 16,11;	31 11—119 44
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. gent. 90,83; la. 35,50; m. c. 85,09; a friend, 5;	236 12
Fayetteville, Ch. and so.	22 25
Putney, do.	21 18
Townshend West, Rev. S. S. Arnold,	10 00
Windham, Ch. and so. 51,55; m. c. 5,63;	57 18—346 73
	1,056 68

Legacies.—Peru, Israel Batchelder, by Dexter Batchelder, 50; Dummerston, Miss C. B. Taylor, 25;	75 00
W. Westminster, J. Carpenter,	4 00—79 00
	1,135 68

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, 1st cong. ch. and so.	268 27
Berkshire co. Aux. So. H. G. Davis, Tr.	
Stockbridge, Cong. ch. and so. m. c.	75 00
Boston,	
Essex st. ch. and so. 6,039; m. c. 50,40;	6,129 40
Old South ch. and so. 4,579,81; m. c. 23,56;	4,903 37
Mt. Vernon ch. and so. 3,584,87; m. c. 215,51;	4,100 38
Park st. ch. and so. gent. 1,078,50; la. 749,75; m. c. 75,36;	1,903 51
Bowdoin st. ch. and so. gent. 1,037,56; ladies, 237,50; m. c. 210,07;	1,485 13

Phillips ch. and so.	688 00
Central ch. and so. 553.75; m. c.	
47.93;	600 95
Shawmut ch. and so.	352 00
Maverick ch. and so. 251; m. c.	
38.02;	272 02
Springfield st. chapel,	164 00
Berkley st. ch. and so.	158 66
Salem st. ch. and so. 111; m. c.	
25;	136 00
Oak Place ch. and so.	31 06
Chambers st. ch.	14 35
Penitent females' refuge, m. c.	10 25
United mon. con.	51 69
Unknown, 27.60; a friend, 20;	
do. 20; Mrs. Morland, 10; Rev.	
Mr. Bixby, 5; a friend, for	
boys' sem. Orooniah, 25; other	
dona. particulars of wh. have	
been published, 3,893.77;	4,071 37
	25,092 74
Ded. prev. aek.	23,397 81-1,604 93
<b>Essex co.</b>	
Andover, Chapel ch. and cong.	
201.31; S. T. for Ahmednuggur	
m. 8;	209 31
Ballardvale, Cong. ch. and so.	15 00
North Beverly, do. m. c.	5 84
Topsfield, do.	106 00
Wenham, A friend, H. S.	15 00—350 95
<b>Essex co. North Aux. So. J. Caldwell, Tr.</b>	
Amesbury and Salisbury, Fem. for.	
miss. so.	13 00
Groveland, Cong. ch. and so.	9 68
Haverhill, East par. cong. ch.	4 50
North Haverhill, Ms. and Plaistow,	
N. H. Cong. so.	20 00—46 18
<b>Essex co. South Aux. So. C. M. Richardson, Tr.</b>	
Friends,	51 00
Beverly, Washington st. so. which	
cons. Mrs. THOMAS A. MORGAN	
an H. M.	128 00
Danvers, 1st Relig. so. gent. 73.38;	
la. 83.77; (of wh. to cons. STE-	
PHEN WILKINS an H. M. 100;) 156 65	
Lynn, 1st ch. and so. 24.50; m. c.	
5.25; Tower Hill, m. c. 12.50;	40 25
Lynnfield Centre, Cong. ch.	8 08
Manchester, Ortho. do. m. c.	21 30
Salem, Friends, for Gaboon miss.	10 00
South Danvers, Cong. ch. and so.	204 14—619 43
<b>Franklin co. Aux. So. L. Merriam, Tr.</b>	
Charlemont, Cong. ch. and so.	8 50
Conway, 1st do.	60 29
Greenfield, A friend,	4 00
Hawley, Mrs. R. Cooley,	4 00
Shutesbury, Cong. ch.	5 00
South Deerfield, 1st do. and so.	45 41
Sunderland, A friend,	25 00—152 30
<b>Hampshire co. Aux. So. E. Bridgman, Tr.</b>	
Amherst, 1st par. gent. and la.	
benecv. asso. (of wh. to cons. Rev.	
HENRY L. HUBBELL an H. M.	
100;) 127.68; L. H. 1;	128 68
Greenwich, Cong. ch. and so.	56 00
Haydenville, do. wh. with prev.	
dona. cons. JOEL HAYDEN an	
H. M.	90 00—274 68
<b>Middlesex co.</b>	
Bedford, A lady,	2 00
Cambridge, Shepard cong. ch. and	
so. 469.06; la. 36.30;	505 36
Cambridgeport, Evan. cong. ch.	
and so.	153 65
East Cambridge, do. m. c.	13 37
Grantville, Cong. ch. and so.	71 52
Groton, Union ortho. do.	160 00
Holliston, 1st cong. ch. and so.	
m. c.	87 53
Lowell, John st. ch. and so.	55 21
Medford, Mystic cong. ch. and so.	
127.72; wh. with prev. dona.	
cons. Rev. EDWARD P. HOOKER	
and ELEAZAR BOYNTON, Jr., H.	
M.; 1st Trin. cong. ch. and so.	
62.36;	190 11
Needham, A lady,	5 00

Marlboro', Union ch. and so. wh.	
with prev. dona. cons. CHARLES	
W. HILL an H. M.	19 60
Newton Corner, Eliot ch. and so.	311 00
Shirley, Cong. ch. and so. m. c.	3 38
Townsend, Ortho. cong. ch. and so.	
23; E. Spaulding, 10;	33 00
Wilmington, Cong. ch. and so.	
151.47; la. asso. 29.80; m. c.	
27.73; to cons. BENJAMIN BUCK	
and Mrs. SUSAN C. SHELTON,	
H. M.	209 00-1,750 13
<b>Norfolk co.</b>	
Roxbury, Eliot ch. and so. gent.	
101; la. 83.25; m. c. 9.59; Vine	
st. ch. m. c. 31.73;	225 57
Stoughton, Sanford Gay,	180 49
West Roxbury, South evan. ch.	
and so. m. c. 34.26; A. S. B. 17;	44 26—450 23
<b>Old Colony Aux. So.</b>	
New Bedford, 1st cong. so. 20;	
North cong. ch. 86.25;	106 25
Palestine Miss. So. E. Alden, Tr.	
Hanover, Rev. J. Aiken,	6 00
North Scituate, Ortho. cong. ch.	
and so.	20 57
South Abington, Cong. ch. and so.	203 83
Weymouth, North par. Rev. J.	
Emery's so. 73.44; m. c. 10.56;	
South par. Union ch. and so.	
41.87;	125 87—356 47
<b>Plymouth co.</b>	
Plymouth, 3d ch. and so. of the	
Pilgrimage,	116 00
Taunton and vie.	
Raynham, 1st cong. so.	25 00
Worcester co. Central Asso. W. R.	
Hooper, Tr.	235 00
Boylston, Cong. ch. and so.	154 25
Worcester, Friends, by Dr. Green,	8 00—397 25
	6,502 76
Chelsea, Broadway ch. m. c. 24; Win-	
nisimmet ch. m. c. 22.69;	46 69
Easton, Evan. cong. ch. and so.	37 00
Mass. Home miss. so. inc. of Mrs.	
Osborne's legacy for prop. the gos-	
pel among the Ind. of N. America,	68 50—152 19
	6,744 95
<b>Legacies.</b> —Granby, Joseph Montague,	
by O. E. Pease, Ex'r, wh. cons.	
Rev. HENRY A. DICKINSON and	
O. E. PEASE H. M.	150 00
Salem, Mrs. Deborah T. Frothing-	
ham, by A. T. Frothingham, Ex. 500 00	
Webster, Mrs. Ruth Twiss, by	
William P. Marble and Levi	
Hammond, Ex'rs, 2,000; rec'd for	
rent, 20; ded. legal expenses,	
50;	1,970 00-2,620 00
	9,364 95

## CONNECTICUT.

<b>Fairfield co. East, Aux. So.</b>	
Danbury, Mrs. C. Stearns,	15 00
<b>Hartford co. Aux. So. A. G. Hammond, Agent.</b>	
Granby, Cong. ch.	21 35
Hartford, Centre ch. m. c. 8.07; a	
lady, 1.50;	9 57
Manchester, 2d cong. ch.	77 00
Simsbury, Miss A. Belden, 10;	
Miss M. A. S. 5; Mrs. F. and	
daughter, 2;	17 00
South Glastenbury, Cong. ch.	26 25
Unionville, do.	10 46
West Avon, C. L. Day,	4 00
Windsor, Cong. ch.	45 00—210 63
<b>Litchfield co. Aux. So. G. C. Woodruff, Tr.</b>	
Barkhamstead, Rev. J. E. Elliott,	5 60
New Hartford, South cong. ch.	15 00
Terryville, Cong. ch. m. c.	5 60—25 00
<b>Middlesex Asso. J. Marvin, Tr.</b>	
Old Lyme, 1st cong. ch. and so. wh. and	
prev. dona. cons. Mrs. ANNA M. BRA-	
NARD an H. M.	25 00
<b>New Haven City, Aux. So. F. T. Jarman, Agent.</b>	
New Haven, G. A. P. 3; Centre ch. a	

friend, which cons. Rev. WILLIAM R. EASTMAN, of New York city, an H. M. 50; North ch. m. c. 11,53; Mrs. R. S. J. 5; united m. c. 19,24; Davenport ch. m. c. 7,15; South ch. m. c. 4;	99 92
New Haven co. West Conso. W. Atwater, Tr. Middlebury, Cong. ch.	22 35
New Haven co. East, F. T. Jarman, Agent. Cheshire, H. Gaylord,	10 00
Northford, Gent.	12 27
North Madison, Cong. ch.	31 46—53 73
Tolland co. Aux. So. E. B. Preston, Tr. Stafford Springs, Cong. ch. m. c. (of wh. to cons. JAMES CHANDLER an H. M. 100.)	144 51
Windham co. Aux. So. G. Danielson, Tr. Brooklyn, Gent. and la. 37,94; m. c. 10,06;	48 00
Woodstock, 1st cong. ch. and so.	15 00—63 00
	659 14
<b>Legacies.</b> —Middletown, Wm. Plumb, by William Southmayd, Adm'r,	90 94
New Canaan, Mrs. Dorcas St. John, by William L. Waring, Ex'r,	50 00
Norfolk, Sybil Crissey, by Benjamin Crissey, Ex'r,	55 00—195 94
	855 08

## RHODE ISLAND.

Barrington, Cong. so.	120 00
Bristol, do.	10 00
Providence, Elmwood cong. ch.	12 00
River Point, Rev. G. W. Adams, 5; Mrs. P. W. Dawley, 5;	10 00—152 00

## NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, W. H. S.	3 60
Romulus, Pres. ch.	67 00
Youngstown, do.	14 00
	84 00
	42—83 58
<b>Ded. exc.</b>	
Greene co. Aux. So. J. Doane, Agent.	
Durham, Pres. ch. m. c.	26 00
Greenville, do. do.	6 00—34 00
Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	10 45
Rochester, Mrs. S. Ray, 10; Brick pres. ch. 14,75; Plymouth ch. 30;	54 75—65 53
New York City and Brooklyn, A. Merwin, Tr. (Of wh. fr. William A. Booth, wh. cons. WILLIAM A. TOMLINSON, of Kalamazoo, Mich. an H. M. 200; William T. Booth, 100; S. B. Chittenden, 500; G. F. Betts, wh. cons. SAMUEL K. BETTS, Jr., an H. M. 100; W. A. Butler, 25; W. C. R. 10; E. C. Bridgman, 20; West pres. ch. Scudder miss. so. 10; pres. ch. cor. 25th st. and Broadway, (of wh. fr. Wm. C. Noyes to cons. Mrs. JULIA F. NOYES an H. M. 160; D. D. Lord, 30; 492,64; Brooklyn, Rev. Dr. Storrs, 25; Clinton av. cong. ch. (of wh. fr. C. L. Andrus, for Nestorian m. 70; GEORGE S. COE, wh. cons. him an H. M. 100; Henry Treadwell, wh. with prev. dona. cons. SAMUEL K. CAMP, Mrs. SARAH W. CAMP, ADA C. TREADWELL, WALTER E. TREADWELL and FLORENCE F. TREADWELL, H. M. 250;) wh. cons. ALFRED SMITHERS, SAMUEL L. PARSONS, PETER NOTLIAM, LUCIUS C. ANDRUS, EDWIN STONE, and ALFRED S. BARNES, H. M.; a friend, dec'd, avails of gold chain, 3; 873,52; Broadway Tab. 21,68; C. Fanning, 20; a friend, 50; S. H. Wales, 56 )	2,693 03
	2,875 84

Albany, A friend,	108 00
Canterbury, Pres. ch.	13 00
Clinton, Cong. ch. (of which to cons. J. C. GALLUP, M. D. an H. M.	

100;) 165,50; Houghton sem. 27; 192 59	
Commack, Cong. ch. m. c.	7 00
Coventry, Rev. J. B. Hoyt and wife, wh. with prev. dona. cons. WILLIAM D. HOYT an H. M.	50 00
Danville, I. V. D. Reive, U. S. A. 10; Mrs. E. Shepard, 10;	20 00
East Bloomfield, Cong. ch. and so.	10 00
Eaton, do.	7 18
Flatbush, J. T. Rhoades,	5 00
Fort Columbus, G. Loomis, U. S. A. 4	4 00
Franklinville, Pres. ch.	15 00
Greenport, Cong. ch.	4 61
Hudson, 1st pres. ch. m. c.	70 00
Manchester, do.	11 00
Middletown, A widow's offering,	25 00
New Haven, Pres. ch. and so.	16 27
New Rochelle, Miss S. Brewster,	15 00
New York City, Jacob R., Jr., for Eastern Turkey,	25 00
Olean, Pres. ch.	20 00
Oswego, 1st do. 90,76; m. c. 123; less exc. 1,15;	212 61
Schoharie, Mrs. C. Lasell,	5 00
Whitehall, Pres. ch. m. c.	52 63
Yonkers, 1st do.	79 00—958 31
	3,834 15

<b>Legacies.</b> —Genoa, Semi Bradley, by Moses Lyon, Adm'r, 162,31; less exc. 81c	161 40
Paris, Charles Coolidge,	467 54—628 94
	4,463 09

## NEW JERSEY.

Cedarville, Pres. ch.	24 00
Madison, 1st do.	83 43
Parasippay, Mrs. L. Righter, 10; G. Righter, for Diarbekir station, 5;	15 00
Paterson, 2d Pres. ch. m. c.	25 00—147 43

## PENNSYLVANIA.

By Samuel Work, Agent.	
Danville, Mrs. Magill,	5 00
Philadelphia, J. D. L. 10; do. for student in Bebek sem. 6; Pine st. ch. Rev. T. Brainerd, D. D. 20;	
Walnut st. ch. 113; m. c. 25,18; 174 18	
West Chester, Pres. ch. J. Atwood,	20 00—199 18
Belle Valley, R. Russell,	4 00
Blairsville, A friend,	5 00
Erie, M. W. Tyler,	3 00
Hyde Park, Welsh cong. ch.	20 00
Lewiston, F. J. H.	1 00
Lock Haven, G. B. Perkins,	12 00
Philadelphia, Philadelphos,	50 00
Susquehanna Depot, Pres. ch. m. c.	30 00
Uniondale, Pres. ch.	8 00—133 00
	332 18

## DISTRICT OF COLUMBIA.

Washington, N. B. Devereaux,	5 00
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## VIRGINIA.

G. W. Davison, Co. H. 15th Reg.	5 00
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## OHIO.

By G. L. Weed, Tr.	
Barton, Cong. ch.	29 00
Chatham Centre, Cong. ch.	17 00
Cincinnati, 1st ortho. cong. ch. wh. cons. Mrs. BERTHA G. BIRD an H. M. 100; 3d pres. ch. m. c. 7,41;	107 41
Circleville, By Rev. H. Calhoun,	3 50
Elizabethtown, A friend,	6 00
Hamden Furnace, J. G. Miller,	6 00
Johnstown, Pres. ch. m. c.	10 00
Minerville, Welsh cong. ch.	22 60
Oxford, Teachers and pupils of Western Fem. college, (of wh. to cons. JOHN H. SHURT an H. M. 100);	136 00
Sharonville, Pres. ch. m. c.	3 00
Walnut Hills, Lane sem. church, 104,30; m. c. 4,03;	108 35—448 86

By O. H. Fitch, Agent.

Ashtabula, 1st pres. ch. m. c. 2;	6 38
J. F. R. 4,35;	8 00—14 36
Rome, 1st pres. ch.	463 22

Canton, Peter Housel,	25 00
Cincinnati,	25
Columbus, 1st cong. ch. which with prev. dona. cons. Rev. E. P. Good- win an H. M.	30 00
Huntington, Cong. ch. and so.	2 75
Marietta, So. of Inquiry,	19 27
Johnston, Pres. ch.	11 70—79 97
	543 19

## INDIANA.

By G. L. Weed, Tr.	
Greenville, A. L.	1 00
Mishawaka, Pres. ch. m. c.	6 00
Salem, Pres. ch.	5 00
Terre Haute, Baldwin pres. ch. m. c.	17 00—29 00
Indianapolis, 4th pres. ch. m. c.	3 17
West Creek, E. N. Morey,	5 00—8 17
	37 17

## ILLINOIS.

By Rev. C. Clark.	
Chicago, Salem cong. ch.	5 00
Knoxville, Pres. ch. m. c.	20 00
Lee Centre, Cong. ch. Mr. B.	1 50
Hennepin, Miss M. Nash,	2 00—28 50
Duquoin, Ch.	8 00
Payson, A. Scarborough,	7 24
Waverly, Cong. ch.	40 25—55 49
	83 99

## MICHIGAN.

By J. O. Seeley, Tr. of Gen. Assn. Mich.	
Adrian, Cong. ch.	9 23
Ann Arbor, do.	7 50
Cooper, do.	8 27
East Saginaw, do.	10 00
Hartford, do.	1 00
Hudson, do.	30 03
Lodi, do.	1 00
London, do.	1 87
Memphis, do. 1; J. G. C. 5;	6 00
Newago, do.	2 00
Rochester, do.	4 00
Romeo, do.	115 67
St. Clair, do.	5 71
Summit, do.	3 00
Windsor, do.	5 00
	210 28
Ded. for printing, ex. &c.	2 57—207 71
A friend,	2 50
Canandaigua, Cong. ch.	8 00
Kalamazoo, H.	1 00
Niles, Pres. ch.	59 70
Stony Creek, do.	25 00
Union, Cong. ch. m. c.	5 00—101 50
	308 91
Legacies.—Romeo, Asa Holman, by G. H. Holman, Ex'r,	100 00
	408 91

## WISCONSIN.

A friend,	35 00
Delavan, Cong. ch. 11,32; J. S. Off- cer, 100; less exc. 1,11;	110 21
Evansville, Cong. ch. m. c.	4 74
Geneva, Pres. ch. m. c.	11 50
Hazle Green, Pres. ch.	22 35
Kenosha, 1st cong. ch.	11 00
Milton, Cong. ch.	3 50
Stoughton, Rev. R. Sewall and fam.	3 00—201 30

## IOWA.

Belmond, Rev. B. F. S.	1 00
Bradford, Rev. J. K. Nutting,	5 00—6 00

## MINNESOTA.

Shakopee, Ger. evan. cong. ch.	5 00
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## MISSOURI.

Little Osage, Mrs. Mary B. Dodge,	40 00
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## OREGON.

Oregon City, Cong. ch. m. c.	7 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Canton, China, G. B. Glover, 50; J. B. En- dicott, 25; J. Purdon, 10; E. Robertson, 10; F. W. Graves, 5; Chinese friends, 6,53; Morris Ed. so. 40;	144 53
Ceylon, India, Avails of a gold chain given to a missionary,	20 00
Dakota miss. Hazlewood, Ch. 2,92; H. D. Cunningham, 20; m. c. 5,49; Pajutaze, ch. 6;	34 41
Diarbekir, Turkey, Rev. A. Walker, 20; m. c. 20; ch. coll. 7,43; boys' sch. 1,67; Kharpoat, Takowhi, 8;	57 10
Gulf Stream, U. S. Gunboat Arthur, London, Eng. W. H. Koper,	100 00
Montreal, Can. Amer. pres. ch. A. Makoy, 10; A. Adams, 10; C. C. 5; G. F. P. 3; P. D. 1; m. c. 3,50;	32 50
Sandwich Islands, Honolulu, S. N. Castle, 100; Koloa ch. to cons. Rev. J. W. Smith an H. M. 50; E. Hall, 100; W. H. Rice, 20; G. P. Judd, M. D. 100;	370 00
	763 54

## MISSION SCHOOL ENTERPRISE.

## RECEIVED IN MAY.

MAINE.—Foxcroft and Dover, s. a. 25; Minot, s. a. 6; Portland, chil. cent. so. 2; 3d cong. s. a. 63,61;	96 61
NEW HAMPSHIRE.—Mariboro', cong. s. a. 5,78; North Hampton, cong. s. a. for miss. sch. at Kharpoat, 5; Ossipee Centre, cong. s. a. 5,16; Swanscy, s. a. 4; Winchester, s. a. class, 1,75;	21 69
VERMONT.—Georgia, s. a. for sch. in Maharatta m. 5; North Craftsbury, cong. s. a. 17; Rupert, cong. s. a. 7; West Charleston, s. a. 1,79;	30 79
MASSACHUSETTS.—Boston, Salem ch. s. a. for sch. at Madura, India, 25; Con- way, cong. s. a. for sch. in Ceylon, 25; Dorchester, 2d ch. and so. s. a. for ed. in Nestorian m. 2; Falmouth, 1st cong. s. a. 9,03; Salem, Tab. ch. s. a. for sch. in Madura, 25; W. Roxbury, H. K.'s class, 1; Weymouth Landing, cong. s. a. for sch. in Madura, 25;	122 03
RHODE ISLAND.—Barrington, cong. s. a. 10; Pawtucket, s. a. s. class, 1,46;	11 46
NEW YORK.—Canterbury, Pres. s. a. 15; Clinton, cong. s. a. miss. asso. 23,55; Fulton, pres. ch. juv. miss. asso. 20; Oswego, 1st pres. ch. s. a. 40; inf. s. a. 14,12; Wilson, pres. s. a. 4;	116 67
PENNSYLVANIA.—Manayunk, Pres. s. a. 10; Philadelphia, Walnut st. ch. s. a. 15; miss. s. s. for Madura m. 10,18;	35 18
OHIO.—Belpre, Cong. s. a. 2,30; Dela- ware, 2d pres. s. a. for African m. 38,75; Huntington, cong. s. a. miss. so. for sch. in Madura, 12;	53 05
INDIANA.—Monroe, Pres. s. a.	2 50
ILLINOIS.—Chicago, Salem cong. s. a.	5 51
MICHIGAN.—St. Clair, Cong. s. a.	5 00
OREGON.—Oregon City, Coll.	30
	500 79

Donations received in May,	15,096 87
Legacies,	3,623 88
	\$20,320 75

37 TOTAL from September 1st, 1861, to May 31st, 1862,	\$214,144 47
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